

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the Pastor's Journal.

## CONVERSION OF TWO PHYSICIANS FROM SCIENTISM.

The following narratives of the conversion of  
two physicians from infidelity, have been fur-  
nished by two Pastors, residing many hundred  
miles apart, and strangers to each other. 'This  
fact is stated, to remove all suspicion, lest a mutual  
acquaintance might, in some way, have been  
the occasion of the striking similarity,  
which will be observed in many of the circum-  
stances of the narratives.

"I have lived sixty-six years, and am scarcely two  
days old."—So said a venerable man, leaning on  
his staff, and looking tearfully in the face of  
the writer. Is it possible! thought I. "Can a  
man be born again when he is old?" And so  
we often feel in religion to those who grow old  
in sin. Their conversion to God is rarely ex-  
pected; and when it does take place, we seem  
to be carried back to the days of miracles. It is  
contrary to analogy. The sapling oak easily  
yields to the bending hand; but the oak which  
has borne the blast of a hundred winters, is  
made of "sterner stuff." The gardener with  
ease, turns the irrigating stream to refresh his  
drooping plants, but it is not so easy to divert  
the mighty river from its time-worn channel.  
So the young heart may easily be made to  
bleed or break, while the old one is unyielding  
as a ball of iron.

Dr. W. was born in a New-England village,  
in 1766. His parents were respectable, and of  
reputed piety. He early gave indications of a  
vigorous mind, and of a susceptible heart. His  
religious education ended where it ought to  
have commenced—with a knowledge of the  
shorter catechism. Such, however, was the  
prevailing custom of those days. At an acad-  
emy he distinguished himself as a scholar, and  
made considerable progress in the Latin lan-  
guage. At the age of 22 he commenced the  
practice of medicine. His profession, of neces-  
sity, brought him in contact with the world.  
And here commenced a series of associations,  
which threw a cloud over more than forty years  
of his life. He was first pressed with the doc-  
trine of universal salvation. Its popularity  
gave it currency. And as it required no sacri-  
fice, no self-denial, and no self-abasement, it  
readily recommended itself to the unrenewed  
heart. He tried to believe it. But his discern-  
ing mind detected the sophistry of the system,  
and left him restless as the rolling billow. He  
shuddered at embracing sentiment, its professedly  
derived from a Book, which he was aware,  
condemned them as unsound, and inconsistent.  
The next step was to destroy the veracity of  
the Bible. A universalist he could not be—an  
infidel he might. To aid him in this fearful  
work, he called in Paine, Voltaire, and Rous-  
seau. He went not to the Bible, to contemplate  
the sublimity of its doctrines—the purity of its  
precepts, the harmony of the system of revealed  
truth, and its tenacity, as illustrated by facts,  
to promote the happiness of man. Like other  
infidels, he cast off fear, and restrained prayer  
before the Almighty. Thus twelve years passed  
away, all the while professing seeking for light,  
and yet not once directing his eye to Heaven.  
Those who did pray, he thought infatuated;  
and though sometimes, he was compelled to  
think them sincere, yet in his view, they were  
mere hypocrites. The next twelve years he  
spent in the mercantile business. Here, and  
reasoned much, but only on such subjects as  
were calculated to make his infidel fortress  
strong. At length the embargo embarrassed  
his business, and he, with his family, removed  
to the state of Ohio. Here he resumed his former  
profession, and after twelve years, declined  
practice, to spend the remainder of his days in  
the quiet of retirement on a farm. Three score  
winters had now whitened his head, and yet the  
old man bowed not his knee in prayer. He had  
been what the world would call, a strict moralist.  
This was the practical part of his religion,  
though not the legitimate effect of his principles.  
He gloried in his consistency, and in the pride  
of his heart, looked with contempt on those  
whom he called inconsistent Christians. Their  
irregularities, whether fancied or real, he readi-  
ly seized, to confirm himself in infidelity. Al-  
though he was not forward to disseminate his  
principles, he occasionally sought an encoun-  
ter, to try the temper of his weapons. Having  
been so long accustomed to them, he could use  
them with no ordinary skill. With the keen-  
ness of his satire, and the burning of his sophis-  
try, he almost invariably triumphed. Success  
inspired him with courage, and increased his  
intellectual pride.

In the winter of 1831, the debate between  
Campbell and Owen fell into his hands. His  
long-cherished sentiment and feelings, inclined  
him to espouse Owen's side in the argument.  
As he read, he was struck with the palpable  
weakness, and inconsistency of his reasoning.  
"What," said he, "if the Deist has no better  
arguments than these, to support his system, I  
am ashamed of it." For the first time, in his  
life, he was now seriously alarmed at the  
thought that, possibly, he had built his own  
house upon the sand. Thought began feeling,  
and deep anxiety. In this state of mind, providen-  
tially, Wilson's "Evidences of the truth of  
Christianity," came within his reach. As he  
read, day began to dawn on a night of more  
than forty years. The light of truth rendered  
the darkness visible and his danger apparent.  
About this time, on meeting with a neighbor, he  
remarked,—"I feel as though I was set down

in the midst of a wilderness, without a single  
vestige of a path to lead me out. I feel disposed  
to trace the first that shall present itself." He  
rose, from the perusal of Wilson, convinced that  
the Bible is what it professes to be—a revelation  
from Heaven. This truth admitted, conviction  
of sin rushed upon his mind, and the old man  
bowed down his head in agony. He attended  
a meeting in the neighborhood, and heard two  
sermons, by a passing preacher from the follow-  
ing texts:—"Choose ye this day whom ye will  
serve." And, "Now is the accepted time, be-  
hold! now is the day of salvation." The Holy  
Spirit made the word quick and powerful. He  
went home to read and reverend that volume,  
which, for about half a century, he had neg-  
lected and despised. The man, who had never  
prayed before, went home to cry—"God be  
merciful to me a sinner." His conscience was  
shaken, and he trembled under the mighty hand  
of God. After a short season of severe conflict,  
between the powers of light and darkness, the  
star of Bethlehem arose, and led him to Jesus.

It was on a Sabbath morning. The night  
preceding had been dark to his soul. He arose  
from his pillow just as the day dawned, when  
the following train of thoughts passed through  
his mind. "This is the resurrection morn-  
ing—on this morning Christ rose from the dead! But why  
did he die? To save sinners—a great sinner—and  
will he not save me? Lord Jesus, save, or I perish!"  
The storm was over, and the calmness of Heav-  
en came over his spirit. He walked out. The  
winter was so far gone, that the birds were  
singing their morning anthems. The eastern  
sky appeared glowing in new and indescrib-  
able beauty. The fields and the forests seemed  
dressed in unwonted loveliness. Heaven and  
earth looked glad. He gazed, and admired,  
and could no longer keep silent. Although un-  
accustomed to sing—

"His tongue broke out in unknown strains,  
And sang surprising grace."

The next day, on meeting him, he readily  
gave vent to his new-born feelings and hopes.  
Said he, "I have lived sixty-six years, and am  
scarcely two days old. I am a miracle of the  
grace of God! O, how could I support old age  
without the consolations of religion, and with-  
out the promises written in that blessed volume,  
which I have so long slighted and abused!"  
Soon after he had the happiness to embrace a  
prodigal son, who had wandered in the same  
cheerless path of infidelity. The Bible is now  
their choicest book. On the same day they both  
entered into covenant with God, and with his  
people. Christians are their chosen compan-  
ions—Christ is, to them, the chief among ten  
thousand. And celestial treasures are, appar-  
ently, the only riches on which their affections  
are placed. The Doctor morns that he has  
so few days to devote to God. After a life de-  
voted to the cause of infidelity, he now testifies,  
"I am led, from a review of my past experi-  
ence, to declare as my belief, that with all the  
infidel's boasts of assurance, there never was a  
person brought up in a Christian land, who  
could, at all times, honestly and unflinchingly  
say—I feel secure in a disbelief of the Bible."

The narrative of the other will be given in our next, in its  
own words.

We gave last week, sketches of the private conver-  
sations of the late Rev. Robert Hall. So interesting  
are his remarks on men and things, that we give below  
an additional specimen of his freedom in his remarks,  
and at the close, an instance of his faithfulness to one  
in great danger of being ruined by intemperance.

It was interesting and amusing to observe  
how Mr. Hall's exquisite sensibility to literary  
beauty, intermingled with, and qualified the  
operation of his principles and leanings, both  
as a Christian and Dissenter. Of this, I recol-  
lect various instances; but shall give only one.  
While conversing respecting Archbishop Ma-  
gee, his talents, sentiments, conduct, &c. I quoted,  
as a proof of his high church principle, a  
remark from a charge then newly published; it  
was to this effect: That the Roman Catholics  
have a church without a religion; the Dissenters  
have a religion without a church; but the  
Establishment has both a church and a religion.  
Mr. Hall had not heard the remark before, and  
was exceedingly struck with it. "That, sir,"  
he exclaimed, smiling, "is a beautiful saying—I  
have not heard so fine an observation for a  
long time. It is admirable, sir." "You admire  
it, I presume, for its point, not for its truth."—  
H. "I admire it, sir, for its plausibility and cleav-  
erness. It is false, and yet it seems to contain  
a mass of truth. It is an excellent stone for a  
churchman to pelt with."

Balmer. "May I ask, sir, what writers you  
would most recommend to a young minister?"  
H. "Why, sir, I feel very incompetent to give  
directions on that head; I can only say that I  
have learned far more from John Howe, than  
from any other author I have ever read. There  
is an astonishing magnificence in his concep-  
tions. He had not the same perception of the  
beautiful, as of the sublime; and hence his end-  
less subdivisions." B. "That was the fault of  
his age." H. "In part, sir; but he has more of  
it than many of the writers of that period, than  
Barrow, for example, who was somewhat earli-  
er. There was, I think, an innate inability in  
Howe's mind for discerning minute graces and  
proprieties, and hence his sentences are often  
long and cumbersome. Still he was, unques-  
tionably, the greatest of the Puritan divines."

B. "Do you think highly of Dr. Owen?"  
H. "No, sir, by no means. Have you read  
much of Owen, sir; do you admire him?" B.  
"I have read his Preliminary Exhortations to  
his great work on the Hebrews; his exposition  
of particular verses here and there; his book  
on church government; and some of his simi-  
lar treatises. I do not greatly admire him, nor  
have I learned much from him." H. "You as-  
tonish me, sir, by your patience. You have ac-  
complished a Herculean undertaking in read-  
ing Owen's Preliminary Exhortations. To me  
he is intolerably heavy and prolix."

"Pray, sir, I said, 'do you admire Mack-  
night as a commentator?' 'Yes, sir,' he re-  
plied, 'I do very much; I think it would be ex-  
ceedingly difficult indeed to come after him in  
expounding the Apostolic Epistles. I admit, at  
the same time, that he has grievous deficiencies;  
there is a lamentable want of spirituality and

elevation about him. He never sets his foot in  
the other world, if he can get a hole to step into  
in this; and he never gives a passage a mean-  
ing which would render it applicable and useful  
in all ages, if he can find it in any local or tem-  
porary allusion. He makes fearful havoc, sir,  
of the text on which you preached to-day. His  
exposition of it is imitatively absurd.' The  
text referred to was Ephesians i. 8. 'Wherein  
he hath abounded towards us in all wisdom and  
prudence;' and the 'wisdom and prudence' are  
explained by Macknight, not of the wisdom of  
God, as displayed in the scheme of redemption,  
but of the wisdom and prudence granted to the  
Apostles to enable them to discharge their office.

"Mr. Hall often referred to Dr. —" (query,  
Chalmers?) "and always in high admiration  
of his general character. The following are  
some remarks, respecting that extraordinary in-  
dividual. 'Pray, sir, did you ever know any  
man who had that singular faculty of repetition  
possessed by Dr. —? Why, sir, he often re-  
iterates the same thing ten or twelve times in  
the course of a few pages. Even Burke him-  
self had not so much of that peculiarity. His  
mind resembles that optical instrument lately  
invented: what do you call it?' B. 'You  
mean, I presume, the kaleidoscope.' H. 'Yes,  
sir, it is just as if thrown into a kaleidoscope.—  
Every turn presents the object in a new and a  
beautiful form; but the object presented is still  
the same. Have you not been struck, sir, with  
the degree in which Dr. — possessed this  
faculty?' 'Do you not think, sir,' I replied,  
'that he has either far too much of this faculty,  
or that he indulges it to a faulty excess?' H.  
'Yes, sir, certainly; his mind seems to move on  
hinges, not on wheels. There is incessant mo-  
tion, but no progress. When he was at Lec-  
ester, he preached a most admirable sermon,  
on the necessity of immediate repentance; but  
there were only two ideas in it, and on these his  
mind revolved as on a pivot.'" pp. 118—122.

The following are specimens of table talk  
communicated by other friends:—  
"On the return of the Bourbons to France, in  
1814, a gentleman called upon Mr. Hall, in the  
expectation that he would express himself in  
terms of the utmost delight on account of that  
signal event. Mr. Hall said, 'I am sorry for it,  
sir. The cause of knowledge, science, freedom,  
and pure religion, on the Continent, will be  
thrown back half a century; the intrigues of  
the Jesuits will be revived; and Popery will be  
re-umed in France with all its mummery, but  
with no power, but the power of persecution.'  
This opinion was expressed about six weeks  
before the issuing of the Pope's bull for the  
revival of the order of Jesuits in Europe, 7th Au-  
gust, 1814.

"A few years afterwards, Mr. Hall, on an al-  
lusion being made to the battle of Waterloo, re-  
marked, 'I have scarcely thought of the unful-  
filled prophecies, since that event. It overturns  
all the interpretations which had been previ-  
ously advanced by those who had been thought  
sound theologians, and gave new energy to the  
Popes and Jesuits, both of whom seemed rapidi-  
ly coming to nothing, as the predictions seemed  
to teach. That battle and its results, seemed to  
me to put back the clock of the world six de-  
grees.'" p. 124.

"He spoke of Whitfield as presenting a con-  
trast in the mediocrity of his writings to the  
wonderful power of his preaching: of the lat-  
ter there could be no doubt, however; but it  
was of a kind not to be represented in writing;  
it was impossible to paint eloquence."

Brandy and Water.—"You remember Mr. —,  
sir?" "Yes, very well." "Were you  
aware of his fondness for brandy and water?"  
"No." "It was a sad habit; but it grew out of  
his love of story-telling; and that also, is a bad  
habit, a very bad habit, for a Minister of the  
Gospel. As he grew old, his animal spirits  
flagged, and his stories became defective in vi-  
vacity; he therefore took brandy and water,  
weak enough, it is true, at first, but soon nearly  
half-and-half. Ere long he indulged the  
habit in a morning; and when he came to Cam-  
bridge he would call upon me, and, before he  
had been with me five minutes, ask for a little  
brandy and water, which was of course to give  
him artificial spirits, to render him agreeable in  
his visits to others. I felt great difficulty, for he  
you know, Sir, was much older than I was;  
yet being persuaded that the ruin of his char-  
acter, if not of his peace, was inevitable, unless  
something was done, I resolved upon one strong  
effort for his rescue. So the next time he called  
in, and, as usual, said, 'Friend Hall, I will  
thank you for a glass of brandy and water,' I re-  
plied, 'Call things by their right names, and you  
shall have as much as you please.' 'Why, do  
I not employ the right name? I ask for a glass  
of brandy and water!' 'This is the current,  
but not the appropriate name: ask for a glass  
of liquid fire and distilled damnation, and you  
shall have a gallon.' Poor man! he turned  
pale, and, for a moment, seem struggling with  
anger. But, knowing that I did not mean to  
insult him, he stretched out his hand and said,  
'Brother Hall, I thank you from the bottom of  
my heart.' From that time he ceased to take  
brandy and water."—Dr. Gregory's Memoir of  
Robert Hall.

## CHARLOTTE'S LETTER.

The following beautiful letter was written in  
October 1817, by the late Princess of Saxe-Cob-  
urg to her mother, a few days previous to  
her decease. She was the only child of George  
IV. of England, and Caroline; was born Jan.  
1796; was married to Leopold, now King of Bel-  
gium, May 2, 1816; and died Nov. 6, 1817. She  
was the idol of the British nation, and the fieres-  
t apparent to the throne, and her early death  
filled all hearts with sorrow.

"My dearest Mother,—A very few days will  
elapse before I may claim to be addressed by  
the endearing appellation with which I have  
commenced this letter, when Providence may  
develop to me new duties, which may in some  
measure, temper, but can never supersede those  
moral and pious obligations which have been  
heretofore imposed on me. Were I to disguise  
my true sentiments, or to affect feelings other  
than those which occupy my bosom, in the  
prospect of becoming a mother, I should feel  
myself unworthy of that parental affection  
which constitutes at least, the second blessing  
of life.

United to a man, whose only attentions are  
directed to the promotion of my happiness. I  
cannot but feel a pleasure in the anticipation of  
the hour of perilous hope which shall enable me  
to present to him a new tie of connubial love,  
and to the nation a new and abundant source  
of future promise and consolation. Political con-  
siderations, in this instance, stand in competi-  
tion with the more near and natural feelings of  
the heart. While, as a wife, I am alive to all  
those anxious susceptibilities which accompany  
my peculiar situation, I am compelled by cir-  
cumstances to extend my views to contempla-  
tions widely different in their kind, as in their  
latitude, content, and involving the nearest  
and most durable interests of a people to whom  
I owe a debt scarcely to be liquidated, gratitude  
for unbounded affection.

To relieve, in some degree, this weight of ob-  
ligation, and to justify the universal confidence  
in the strength and consistency of my charac-  
ter, I have determined, should it please Provi-  
dence to bless me with offspring, so to regulate  
early reason, and to direct its infant energies,  
that the lessons I have received from you, and  
the wisdom of which time and observation have  
confirmed, may be handed down to my child,  
with a view to the perpetuation of the great  
principle—that the legitimate end of all govern-  
ments is the welfare of society, and that political  
and private virtue is the surest foundation,  
and the best bulwark on the throne.

But oh, my mother, when my timid imagina-  
tion develops upon the uncertainty which veils  
the future; when I look to the dark possibilities  
which may put a period to the dreams of hope,  
even shadows shake my courage, and I feel my-  
self the victim of terrors which reason would  
almost denigrate absurd. At such a trying  
moment, why am I debarr'd from the consoling  
voice of maternal affection? Why is not my  
mother allowed to pour cheerfulness into the  
sinking soul of her inexperienced and trem-  
bling child? I have no friend, no relation near  
me, whose advice may guide, or whose admoni-  
tion may check my conduct. Surrounded by  
strangers, with a single exception, my heart  
feels itself alone, and should the protection of  
Heaven, for a moment, leave me, and I fall, the  
presence of a mother would assuredly impart  
a serenity and resignation to my mind, which  
would smooth the pillow of my dying head, and  
prevent my distracted soul from erring in the  
hour of its severest trial.

Secluded from the giddy world, I have learn-  
ed to set a true value upon that retirement,  
which has taught me a more perfect knowledge,  
not only of myself, but of the society over  
which I may one day be called to rule. Folly  
and pride no longer wear to me the imposing  
blazonry which they exhibited to my early  
years. I have read, reflected, and conversed;  
and I trust the evidence of a future day will  
rescue me from the imputation of having read,  
reflected, and conversed in vain.

The sufferings of my early years, acute as  
they were in their operation, have not been un-  
productive of instruction. Their effect has been  
to correct that sanguineness of disposition which  
is too commonly a source of severe disap-  
pointment, and which uniformly led me to view  
things through a prejudiced medium. A sort  
of premature experience has given me that insight  
into human life and human character, which,  
in ordinary cases and circumstances, is the re-  
sult of the study and observation of years.

Your virtues, my dearest mother, and your  
affections, added strength to the affection which  
nature had entwined about my heart, and urged  
me to cling to you in all changes, and under all  
shades of persecution, with a constancy which  
those who hated you termed obstinacy, but  
which those who loved you, elevated by the  
name of honorable perseverance. I felt that I  
was not merely acquiescing in the first of my  
moral duties.

In proportion, however, as I have loved you,  
do I now feel the bitterness of your absence.  
You have no substitute in my heart, there is  
none to occupy your place to my seeking eye.  
Even the affectionate attentions of an amiable  
consort are insufficient to supply the chasm in  
my bosom, and leave me unsatisfied. I have il-  
lustrious relatives, it is true, but they offer me  
no kindness; and if they did, there are certain  
slumbering recollections that would awake in  
my brain, and check my ardor to receive them. I  
have but one mother, and no variations of place  
or circumstances can remove her from my sight.  
Heaven impressed her image on my soul, and  
time has established it there as its native and legiti-  
mate sphere.

By a refinement of cruelty, indeed, we may  
be separated on earth, an I, as well as yourself,  
may be doomed the victim of an unjust and ma-  
lignant spirit of persecution. But in a better  
world, our congenial spirits will rush to meet  
each other, where no envious or hating fiends  
can interfere to impede the pleasures which flow  
from the pure fountain of filial and maternal love.

Such sentiments as these naturally arise out  
of the contemplation of my situation at this mo-  
ment. Should it be the pleasure of Providence  
that I survive the hour of approaching danger,  
I may, at some future period, be endued with  
power to restore you to that situation which  
you were formed to embellish, but in which the  
jealousies of inferior minds would not suffer you  
to remain. But if an all-wise decree should  
summon me from this sphere of anxious appre-  
hension, not for myself, but for my mother, a  
 pang of terror shoots across my wilder'd brain.  
Even then, however, my last prayer would be  
to Heaven to gift you with that sublime feeling  
of pious resignation which would teach you  
to bow submissive to the chastening stroke of  
our common father, and to console your afflicted  
heart, with the anticipation of our re-union  
in a world where felicity is unimpair'd, and to  
which malice is inadmissible.

Believe me, my adored mother, I fear less to  
die than to live. The prospect of protracted ex-  
istence so blended with dangers and difficul-  
ties, so shadowed with clouds of uncertainties;  
so replete with anxieties and apprehensions,  
that I must shrink from the contemplation of it,  
and fly for refuge even to the probability of my  
removal from so joyless an inheritance. The  
page of history has determined that happiness  
is not the possession of those who move in the  
lofty circles to which my birth entitles me to

look; I cannot hope for an exception in my fa-  
vor; all the joys of life are centered in my pre-  
sent retirement, and they are even poor, because  
you are not a participator in them, but even this  
unqualified enjoyment must be brief, and I must  
emerge into a situation uncongenial to my soul  
and destructive to all my hopes of felicity on  
earth. What cause, then, have I to shun that  
issue others may behold with horror? What  
cause have I to covet that existence which others  
so highly prize? Death would obliterate  
no image of delight from my heart, save that  
which, in the portrait of a beloved mother, na-  
ture has still left to the hoping, doubting, yet  
fearing

CHARLOTTE.

Extracts from the American Baptist Magazine for  
April.

HOPE IN DEATH.—Soojatallee is a native  
preacher connected with the English Baptist  
Mission in Calcutta. In an early part of 1832  
he was dangerously ill of a fever, and thought  
himself on the verge of eternity. "On being  
asked what were his motives in preaching the  
Gospel, he said, 'the heart searching God, into  
whose presence I am just about to enter, is wit-  
ness that I have not pursued this work from any  
desire to wealth or honor. I have done it from  
desire to glorify his name, to honor my Saviour,  
and to benefit my countrymen.' When asked  
in an interval of ease from his attacks of fever,  
whether he was not disposed to murmur at his  
long and distressing sufferings, he said, 'O, no!  
Shall not the child with whom his father takes  
the most trouble be the most grateful?' On its  
being inquired if he had a good hope of eternal  
life, he said, 'Christ hath said, him that cometh  
to me I will in no wise cast out. I know I have  
come to him by faith, and that he has received  
me. Christ is a rock: he shakes not. I am  
built on him, and know I am safe for eternity.'

"AN OLD MAN.—In the summer of 1831, there  
was a revival at Kharee, a Baptist missionary  
station about fifty miles from Calcutta. In  
August, when brethren Yates and W. Pearce  
visited the station, they had the delight of baptiz-  
ing fifteen, whose knowledge, feeling, and  
what was testified and witnessed of their holy  
conduct, gave their brethren great satisfaction.  
At a subsequent visit the work was found still  
in progress, and eight more were added to the  
church, having given equally satisfactory evi-  
dence of real conversion. Among these was  
an old man of seventy, whose great complaint  
was, that he could not remember enough of di-  
vine truth to answer all the questions that might  
be proposed to him on his admission. 'I fear  
and understand,' said he, 'the message of sal-  
vation by Christ—I believe it—it makes me  
happy—but I cannot remember as I would.—  
Mr. P. asked him, 'Do you feel yourself a sinner?'  
Mr. P. inquired, 'Do you believe in Christ?'  
He replied, 'With all my heart; my hope rests  
entirely on him. I think of him and pray to  
him day and night. Oh, may I hope for sal-  
vation by him!' The missionaries assured him  
that the gracious Saviour was as willing as he  
was able to bless him; and that whosoever  
came unto him, Christ would never cast out."

A MOHAMMEDAN PRINCE.—At an annual fair  
at Hadjipore, Mr. Leslie, one of the Baptist mis-  
sionaries at Monghyr, had interviews with sev-  
eral Mohammedan princes. One of these per-  
sonages appeared to be very candid in his in-  
quiries, and much in earnest to discover the  
truth. He had perused the New Testament,  
and referred, as is common among Muhamme-  
dans, to the 16th of John, as containing proof  
that his prophet was foretold as the Comforter.  
When reminded that the Comforter in question  
was promised to the disciples then present with  
Jesus, and that these had all died before Mu-  
hammad was born, he felt at once that his own  
view of the subject could no longer be sustained,  
and eagerly sought further information.

## WEST INDIES.

Bible Associations among Slaves.

The Rev. John Thompson, agent of the Brit-  
ish and Foreign Bible Society, while endeavor-  
ing to promote the objects of that institution in  
the West Indies, formed many associations  
among the slaves. On the single island of Antigua,  
he assisted in organizing no less than 27.  
The following is from his own account of his  
proceedings:—

It was with no little pleasure that I saw arise,  
first one, then another, and another Bible As-  
sociation, among the Slaves. I was detained a  
whole month in the island beyond the time I  
intended to be there, and this was taken up in  
forming Associations: there were no less than  
twenty formed. It would have been a treat of  
the richest kind to be present at the meetings,  
which were held in forming these institutions.  
There were present, on most of these occasions,  
from 200 to 500 people, and this assembly was  
composed almost entirely of Slaves. Their  
black faces turned to us like the full moon while  
we spoke to them; their white eyes now and  
then glistening out; and their answers audibly  
given at times when we put questions to them  
as to their readiness to join us in the Bible So-  
ciety—all these together made our meetings very  
interesting. You will readily suppose that these  
meetings could not have been held nor the As-  
sociations formed without the concurrence at  
least of the Planters. We never attempted to  
hold a meeting but with such consent; but we  
had more than the consent of the Planters in  
these cases, or at least in most of them; for the  
Planters themselves attended, and recommended  
our object to the slaves.

Our first Association was formed on an estate  
belonging to a Clergyman of the Established  
Church. Our meeting was held in the Chapel  
on the estate, where he regularly every Sunday  
reads Service and preaches to his people.  
There were not less than 500 present that even-  
ing; partly from that estate, and partly from  
some of those contiguous to it. Eight or ten  
collectors were appointed that evening, to get  
subscriptions to the Association. These collec-  
tors shewed great activity in their work; and  
before I had left the island, the subscribers to  
this, our first Association, amounted to 550, and  
the first month's collections to nineteen dollars.  
—Bapt. Rev.



From the Boston Recorder.  
**INTERESTING FROM SMYRNA.**  
*Increased activity and influence of the Roman Catholics.*

It is remarked by Mr. Smith, in his very interesting and valuable "Researches in Armenia," that the instances of violent opposition which evangelical missions have met with in Western Asia, are all believed to have originated in Roman Catholic influence. It was to that influence that Asaad Shidiak fell a martyr, and the missionaries have had to encounter it in all quarters and in various shapes.

[From our Correspondent.]

Smyrna, Jan. 22, 1882.

Account of a conversation which took place between the Greek Bishop of Smyrna and a Protestant Missionary at the Ex-patriarch's—(residing in Smyrna)—on delivering some ancient Greek School Books, a Modern Greek Grammar, and a System of Arithmetic, which the Rev. J. J. Robertson at Athens, wished to have presented to the Ex-patriarch Anthimus.

Monday, the 7th of Jan. 1883, being the day after the Greek Christmas, I repaired to the Ex-patriarch's, my Greek master being with me, to present Mr. R.'s books.

Arriving at the house, I inquired whether the Patriarch was at home, which was answered in the affirmative. On entering the room, I found to my great surprise the Bishop there too. The two old dignitaries were seated on the sofa smoking their pipes; and having delivered my message to the Patriarch, to whom alone my visit was designed, and produced the books, the Bishop addressed me in somewhat a rash tone, "Let your books cease for ever!" It must be observed here, that, no chair being offered me, I took the liberty of sitting down without invitation. Struck with wonder at this uncivil reception, I hardly knew what to think or to answer. Having collected myself, I replied, "These books contain nothing about religion; and if they did, I only discharge an office of friendship, in presenting them to the Patriarch, who has his choice whether to accept or not." The Patriarch then wished to look at them, to see what they contained, but the Bishop called out, "Do not touch them!"—thus preventing him even from touching any—continuing, "we have books enough, we do not want yours, which are full of heresies." Strange indeed, said I, to pronounce these heretical books, which have no concern with religion.

They offered me then sweet-meats, according to the custom of this country, but I said, "If you receive me in this manner, I want nothing of your sweets," wishing to go away. However, the Patriarch and the deacons in waiting urged me not to do this, and so I was prevailed upon to stay.

The Bishop recommenced the conversation by saying, "All the world calls out against us." Alluding to the Baptism of Doctor Murguzo, who exposed some of the leading errors of the Roman Catholic Church, in his address to the Christian public at his baptism. "The Latins, the Armenians, the Jews, and even the Turks," he went on, "blame us for suffering your heresy." I did not wish to excite the old man by pointed replies, and at first rather avoided saying much; indeed, one could not help smiling; yea, and being grieved too, at his great ignorance and unreasonableness, as will appear in the continuation of this account.

Laying so much stress on "what the world says," I observed, "you cannot be ignorant, that the world has always been an enemy to all that is good." Adding, "we must not believe all we hear in Smyrna, where the people seem to have nothing else to do but to fabricate stories and to tell lies." "Besides," I said, "has not even our Saviour been persecuted by the world? And what has been the lot of the Apostles, etc." No answer was given to this. "You have spoken against us," he continued; "you have attacked our images, and asserted that we worship them as gods." Upon this followed a long explanation, as to the use of the images in the Greek Church. "We do not consider them in the same light as the Latins, or the Armenians; but we have them only as remembrances of the Saints whom they represent," was his remark. I said, "I have never yet instituted any investigation between these different churches, as it regards their respective opinion and use of images; but one thing I know, the word of God says, 'Thou shalt not make them.' This roused him, so that he was ready to say, with the Pharisees of old, 'Dost thou teach us?'—Adding, 'I am a Bishop, and (pointing to his friend) he is a Patriarch!' I did not consider this boasting language worthy of a reply.

Softening somewhat in his manner of speaking, he now earnestly requested me, not to trouble them any longer by speaking against them, and that from the pulpit; and to leave his people alone; continuing, "will you not have my love," meaning, his good favor, I suppose. "I wish to live in peace with all mankind," was my answer. "We consider you as brethren," he proceeded, "and believe that your way to heaven is more direct than ours; but what shall we do, in our present situation?"—This confession seemed rather to have escaped his lips inconsiderately, for in general the Greeks will not allow this at all. Resuming his words, I said, "Seeing our brethren of the Eastern Church in this state, we are come to aid them by every means in our power;" continuing, "but if we are brethren, there ought to exist real love; for St. Paul (1 Cor. 13.) says that without love, every thing else is like sounding brass, or a tinkling cymbal." "St. Paul," he said, "refers there to earthly not to spiritual things." This I did not understand, because of his noise; but my master asked me afterwards, "Did you hear what an expounder of Scripture he is?" "As to your books," he rejoined—meaning all sorts of the Gospels as well as the others—"send them, we have first to burn them." I then rose and spoke very seriously, "Whoever dares to destroy the word of God, let him remember, that God will judge him;" adding, "By destroying our books you do not injure us, for we can only do our duty and give you the word of life; you will have to answer if you reject it."

Upon this he challenged me, by saying, "work miracles, that we may believe you?" "I may ask of you the very same, Work miracles," he pretended that they do work miracles. I need not say, that it would have been more to the honor of his church, to keep silence about their lying wonders.

The Patriarch now rose to take me by the hand, to show me perhaps his regret for this very unpleasant occurrence, whilst the Bishop still preoccupied in saying, that we did speak against them; and that every body exclaimed against them, apparently, for suffering us to have schools among them, etc. In conclusion, I said "Unless you take to yourselves what was spoken in reference to the Roman Catho-

lics, or in other words, "unless the cap fits you likewise, nothing has been said about you." And as it regards the cry of the world, I added, "you know, whosoever will be the servant of the world, cannot be the servant of Christ." Thus, I took my leave, and wished them according to custom, "many years." There were many people present, who heard all.

It must be added that other conversations with the Bishop's friends have showed that the new arrived Roman Catholic Bishop and his faithful clergy are at the bottom of all this. They have excited the suspicions both of the Greek Bishop and the Ex-patriarch, and set them against us. The Bishop of that corrupt church, has already expressed a hope of converting all the Greeks to the Latin church; but this he feels will be a little difficult to accomplish, whilst the Protestant Missionaries remain in Smyrna.

#### DIVINE GUIDANCE.

It is one of the characteristics of true piety to be often seeking direction from above. David says—"For thy name's sake, lead me and guide me." And in summing up his thoughts and exercises in the close of the seventy-third psalm, he hurls his trouble in spirit into tranquility by the hope—"Thou wilt guide me by thy counsel, and afterwards receive me to glory." There is something very sweet in that place where he recalls his shepherd-days, and compares the Lord to the shepherd, and himself to the feeble, dependent lamb,—going just where he led and always finding pasture.

The Lord is my shepherd, I shall not want, In pastures of tender herbage he makes me to rest: Along the gently flowing waters he leadeth me: My life he restoreth [when drooping in the heat:] He leadeth me in the right paths, For the glory of his name.

Moreover, though I walk through the valley of the death shade, I will not fear evil, for thou art with me; Thy crook and thy staff, they comfort me.

Who, that has seen the humble, dependent look of the lamb, led by the shepherd, does not feel the force of the comparison?—And who, in such a world as this, does not need the constant guidance of the Omnipotent Shepherd?

Such direction we need on account of the difficulties that beset our path. Life is not all a day of sunshine, nor a broad and visible track, from which we cannot stray. The pleasant things that charm us for a while, soon lose their freshness, and we find a dark cloud over our prospects. We feel indeed like the poor sheep represented in the psalm. The gloom of the death shade hovers around us. The path is narrow and miry, and thorns and briars grow on either side. Oh then we need the friendly crook of the shepherd to guide us. If it is withheld we shall fall in the mire, we shall be bewildered in the darkness, we shall be torn by the thorns and the thistles.

We need divine guidance because of our ignorance. We are created that we may glorify God, and enjoy him forever. To glorify God! This is the work set before us. This is the prime object for which we were sent into the world. We are to consult for the interests and the honor of God. But where shall we begin, and how shall we proceed? If we follow our own reason, we may perhaps do that which would infallibly thwart our purposes. If God sets us in the way, we may be confused with the by-paths turning off in every direction, and soon lose it. How often are we thrown into circumstances, in which we must act in some way. If we do right, incalculable good will result; if wrong, a lasting wound will be inflicted on our master's cause. But such is the nature of our condition on earth, that we cannot, in any case, hope for certainty. Though the clouds may hang darkly over us, and we may tremble either to go backward or forward, yet no mysterious voice will be heard from heaven. No strange star will arise to guide our feet, so that we cannot possibly mistake. From all the light we have we can elicit only the probable course we should pursue. Our lives are so short, and the developments attained by our intellects so inefficient, that we are unable, in some cases, to judge from experience, analogy, or reason. But when we consider, that notwithstanding our ignorance, we are engaged in laboring for God, we may well cry—"lead me in a plain path."

We need divine guidance because of our helplessness. This is partly the result of our sinfulness; we have so long wandered, that we need the spirit of God to incline us to walk in the right way. It is partly the result of our situation as creatures of a day; who live and breathe only as God sees fit.—But we are sufficiently acquainted with ourselves to know that we are helpless, in respect to preserving ourselves from injury, or keeping in the path of rectitude, or glorifying God our Redeemer. Like the poor lamb, then, who sees danger coming which he cannot ward off, or is hurrying down a precipice with a velocity which he cannot check, we have need to look up to our great shepherd, and to cry,—"hold thou me up and I shall be safe."

But the true Christian seeks for Divine guidance, because he loves to be led by his Father in heaven. And though he were sure that he could proceed very well, trusting to himself, yet he would choose to ask God to lead him. It is a precious privilege to feel that we are not fulfilling our own will but the will of God; that we do not trace our own pathway; but he traces it and then guides us into it. It is delightful to feel the entire dependence of the little child, trusting that all will be right because his humble leads him. It is a blessing which the humble heart craves as worth more than all things else, to be able to kneel before God, under all conceivable circumstances, as Jesus did in Gethsemane, and to say—"Father, not my will, but thine be done." It is sweet to enjoy the tranquillity of deep, pervading, holy trust in the Redeemer.

"Sweet on his faithfulness to rest,  
 Whose love can never end;  
 Sweet on the covenant of his grace,  
 For all things to depend."

Sweet in the confidence of faith,  
 To trust his firm decrees;  
 Sweet to be passive in his hands,  
 And know no will but his."

Oh! let us only get that spirit, and we shall be happy. Then the sufferings of this present time will not be worthy to be named, in comparison with the glory that shall be revealed. We shall enjoy the peace of the Holy Ghost. The calmness of heaven will come into our souls. We shall do right because God will act in all things through us. It is our interest as immortal beings to get a habit of resigning up all guidance of ourselves to the hands of our heavenly Father. Oh may we always believe it, and always act in conformity with our belief. And

in our darkest paths, and most perplexing difficulties, we shall be able to say—"Thou wilt guide me by thy counsel, and afterward receive me to glory."—*Bap. Interpreter.*

From Zion's Advocate.

#### RELIGION AMONG SEAMEN.

Until recently, seamen have been considered a class of men degraded in their habits, and presenting a field of such unpromising culture, as to forbid the hope of any permanent reformation. But no sooner were houses of worship erected for their use, than seamen were seen flocking to them; and when prayer meetings were appointed for their benefit, they were seen crowding these places of prayer, and engaging in the exercises of the meeting with a degree of interest and solemnity seldom seen in other places." A visible change has been effected in their character—many of the sons of the mighty deep have been brought to rejoice in the Gospel, through the feeble efforts which have been put forth in their behalf. "Fifty places of worship have been opened, and a part of them supplied with constant preaching." Public opinion has been greatly changed in regard to seamen; and a no less important change has been effected in their own minds in favor of the institutions of the Gospel. The prospect is encouraging, that seamen will soon rise to an elevation equal at least to the rest of the community. A great number of seamen have entirely abandoned the use of ardent spirits—and many have exchanged card-tables for bibles—and instead of profanity and rioting, many decks and cabins present the incense of prayer and praise. Many pious seamen both on shore and on the deep, are laboring for the good of souls, and their labors have been signally blessed. The Sailor's Magazine has been extensively circulated among seamen and with good results. The number for January contains a valuable article, presenting several "reasons why the churches generally should all the cause of seamen." Two of these are peculiarly interesting.

"The number and character of seamen furnish an argument for Christian liberality in their behalf. It is supposed there are now in the world between two and three millions of sea-faring men, and the number is daily increasing. Most of them are in the prime of life, hardy and active. As a class, they are enterprising men. Their very employment leads them to cultivate this character. For to them is committed all the wealth that is to be transported from one continent to another, and all the lives that are to be thus conveyed. And all this treasure is to be preserved amidst the raging of the elements, where all the boldness, all the energy, and all the skill of the mariner is continually called into exercise. But if proof were wanting on this point, we have only to compute the wealth which they have brought to commercial nations, to survey the seas they have explored, and to mark the improvements they have made in the art of navigation. Whoever will take the trouble to do this, will be convinced that as a class they are enterprising men. They are also men of more information than is generally ascribed to them. Many of them before they go to sea, have a good common education. They then have opportunities of observing the habits and manners, and customs of all the nations of the earth; and this is a very fruitful source of information. Besides, taking into the account the masters and officers in the merchant service, and the officers of the different navies of the world, there are many who have a liberal education, many who speak different languages, and thus mingle with their fellow-men of different tongues, without the embarrassment which generally lies in the way of other men. All these circumstances show that seamen do now, and ever will, exert a powerful influence, for evil or for good. How important is it that this influence should be salutary.

The aid seamen would render towards the conversion of the world, if they were Christians, furnishes very strong claims on the charities of the people of God. In the direct business of their occupation, they go every where. Already have they carried light and knowledge, the arts of religion, wherever they have been conveyed, from one kingdom to another. And if they were Christians, would they not carry our missionaries, our bibles, our tracts, and all the means of knowledge and of grace, throughout the earth, and often too without money and without price! And further, would they not carry with them a holy example, and thus, instead of throwing in the way of the missionary his most powerful barrier, become shining illustrations of that Gospel he is sent to preach to the perishing heathen! They have access too where the missionary cannot go. They mingle with all classes of society, and have the most favorable opportunities for swaying their opinions and moulding their characters. What a prodigious influence might two millions of such men, with their activity, their frankness, their boldness, their generosity, and their enterprise exert, were they as intent on the object as Peter and James and John, towards the conversion of the world. And can Christians think they are using the best means to hasten the millennium, and yet remain regardless, or only half awake to the condition of seamen? We think not. We also think they will not much longer thus remain."—*Zion's Advocate.*

#### THE GREEK CHURCH.

The following extracts from Mr. King's Journal, indicate a state of opinion in Greece, of which we were not aware, but which is apt to exist, wherever these points are made the subjects of original investigation. It may result in a change of great importance in the constitution of the Greek church.

June 1, 1882.

Read in a late work, written by Korai, at Paris. It is an admirable work, and will, I fancy, do much towards correcting some of the errors of the Greek church. It contains, as many of his books do, a long preface, then the Epistles of Paul to Timothy and Titus, with a new translation, and notes on all the important passages. In this work he advocates, in a very zealous manner, the cause of "equality," and shows very clearly that bishop and presbyter were, in the first age of the church, synonymous terms, and that the same were often called deacons or ministers. He shows, also, that confession was in apostolic times voluntary and public; says that the custom of the priest's going about with holy water to sprinkle the houses, should cease in free Greece; shows that days of fasting were not ordained in apostolic times; that the apostles did not fast many days in succession, nor at any fixed period, but only according to circumstances, &c. I should be glad if this book could be put into the hands of every man in Greece. I am confident that these sentiments of Korai are gaining ground

among some in this country, and I indulge the expectation that, at no distant day, this church will very much resemble our own, or the Presbyterian. Much will depend, however, upon the political situation of the country after the arrival of the new king. In the eyes of most of the Greeks of intelligence, episcopacy has lost much of its brilliancy. They are beginning to think, and more justly, that the power which they, who are called bishops, have so long held, was bestowed by the princes of this world, and that political governments have a right to take that power away, and without infringing at all upon the rights which Christ granted to his ministers.

Extract from Dr. Miller's Letters.

#### GENUINE REVIVALS.

"If I were called upon to say what I mean by a genuine revival of religion, as distinguished from a spurious one, I should draw the line of distinction by saying, that a genuine revival is one which is produced by the exhibition of Gospel truth, faithfully presented to the mind, and applied by the power of the Holy Spirit.—And that all high religious excitement or commotion produced by other means than the impression of truth, is the essence of fanaticism. It is a spurious work, adapted to bring genuine revivals into disrepute, and to send a blast instead of a blessing on the Church of God; and of course, the more extended and powerful, the more to be deplored.

It is no uncommon or difficult thing to work upon the animal feelings of assembled multitudes, by mere terror, by sympathy, by vehement addresses, by fine music, by a great variety of means in which Gospel truth is not presented, and has no influence. Those who are aware what a "feverish and wonderful" made" piece of machinery human nature is, and especially how susceptible of strong and diversified impression are the nerves and sympathies of that nature, will not wonder, though they may not be able fully to explain, why such powerful effects flow from a little adroit management. Who does not know that the far-famed fanatic Unitarians, who call themselves "Christians," have their "revivals" of a strongly marked character, their "anxious seats," and all the most imposing and exciting means that have ever been adopted for making a popular impression. Nay, one of the most active and ardent leaders of that sect, boasted that he had drawn at least fifty persons to the anxious seats, merely by the influence of his own singing, which was, indeed, remarkably touching and powerful. It is surely unnecessary to remark that such revivals are a disgrace to the name—that they are the fruit of animal excitement merely; and that every enlightened friend of the Redeemer's kingdom, must mourn over their character and tendency."

#### SCHOOL AGENT SOCIETY.

CO-OPERATION OF SCHOOLS.

The Convention of Teachers now in session at Andover, have entered promptly and warmly into measures to co-operate with the School Agent Society. The plan of a general co-operation of schools throughout the Union, by collecting and exchanging specimens of Natural History, journals of the weather, &c. was fully developed and unanimously approved. It was particularly proposed that each school should note the number of rainy and clear days, and occasionally give them to the public, and have them brought together in some journal in such a way that they could be prepared. By this means, the citizens of New Orleans, St. Louis, Columbus, (Ohio,) Quebec, Boston, New York, Charleston, (South Carolina,) and Savannah, could compare the state of the weather, from month to month and for the whole year.

#### SYSTEMATIC BENEVOLENCE.

The Convention above referred to, discussed fully and warmly the importance of giving the cultivation of benevolence, or rather beneficence, a prominent place in the system of arrangements in schools. The proposal was made to have teachers request their pupils to make a collection every Monday morning, of at least one cent from each pupil, for some object of benevolence, or for some common object in school, such as a school library, apparatus, or collections of minerals, which would be useful and interesting to all. And, acting up to their motto, DEEDS, AND NOT WORDS, several of the teachers engaged that their schools should contribute five dollars each, to employ a School Agent to travel throughout Greece, and collect children and parents together in the numerous villages, and by the aid of a globe, maps, diagrams, &c. to awaken mind, and institute measures to provide regular and well-conducted Lyceums or weekly schools for that intellectual but oppressed nation. They were encouraged to this measure by the information from a gentleman who had just returned from Greece, that a benevolent and well-educated Grecian could probably be employed as the agent for six months for one hundred dollars.

#### LADIES' LYCEUMS.

The best method of securing the influence and aid of ladies in the cause of education was one of the most interesting subjects brought before the Convention. On this subject too, the motto, deeds and not words, was acted up to, and a committee of ladies was appointed at a meeting among themselves, to prepare a report on the subject, and in it to invite benevolent and intelligent ladies in all parts of the country to take some measures to promote the interests of their schools, the present season. The plan of Ladies' Lyceums, or associations, who should invite meetings of teachers, and visit their schools to encourage both teachers and pupils, was proposed and unanimously approved.

#### LYCEUM SCHOOLS.

Several gentlemen at the Convention, from the west and south, entered very warmly into the plan of Lyceum Schools, which occupied considerable time, and excited much interest at the meetings. They expressed it as their decided opinion, that circuit or weekly schools might be rendered extensively useful to the community, and highly profitable to teachers who would establish them either at the South or West. Schools of this kind, which have been carried on by Mr. Hall, of the Teacher's Seminary, and some of his assistants, fully prove the practicability and the great importance of the plan for New England.

It is a prominent object of the School Agent Society to carry this plan into effect, not only in all sections of this country, but in other parts of the world.

#### SCHOOL LYCEUMS.

Several most interesting reports were made to the Convention of Juvenile Lyceums, connect-

ed with schools. They have been found in numerous instances, not only to be deeply interesting to the pupils, but have attracted large meetings of ladies and gentlemen, who have been entertained and instructed by their exhibitions. As reports of these School Lyceums were made from several states, which had uniformly produced the happiest results, not only among children, but in the community generally, it is evident that they only need to be attempted, to secure the like results in every town and every school in the country.

#### SCHOOL CONVENTIONS.

Teachers' meetings, with parents and children, excited much attention at the Convention. Observing the good motto, deeds and not words merely, on this subject too, the executive at the recommendation of the convention, have procured six or eight agents to visit during the month of May, all the counties, if practicable, in New England and New York, for the purpose of attending county conventions of schools for their particular benefit during their summer operations. At these conventions, a few of the most important improvements in the modes of teaching are to be explained, and in such a way, that the teachers present may introduce them immediately into their schools. Some of the subjects proposed for the conventions are, the best mode of teaching the alphabet, spelling, reading, composition, geography, geometry, and geology; to be illustrated by apparatus and specimens.

For the purpose of fully realizing the objects of the Society, auxiliaries, in the form of town and county lyceums, have been contemplated; and they are to some extent already engaged in measures of co-operation. To these auxiliaries, the friends of Education generally, and especially the Corresponding Secretaries of the Society in the several States, are invited to direct their attention, and to communicate any thing of interest on the subject to

JOSIAH HOLBROOK, Boston,

First Cor. Sec. of Am. S. A. Society.

Resolved, That it is expedient to request Conventions of Teachers, and the friends of Education, in each County in New England, and in New York, to be held during the months of May and June; and that well qualified Agents be appointed to visit each Convention.

S. R. HALL,

Chairman Executive Committee.

#### MALACENE.

Respecting the recent converts to Protestantism at the Malacene, Vaulse, mentioned in our last, the *Archives du Christianisme* of Feb. 25, says:—

"We have before us the declaration deposited with the mayor by 14 heads of families, on the 23d of September last. The subscribers there say that after having associated themselves for the study of the Bible, they can no longer acknowledge as true any other doctrine than that of the Holy Scriptures of the Old and New Testament of our Lord Jesus Christ; that they wish to live and die in the faith of the Father, Son, and Holy Ghost, and in obedience to the commandments of God; that therefore they put themselves under the pastoral care of the pastor of the Reformed Church of Lyons, requesting his aid and his prayers, that it may please God to establish them in the truth.—These new brethren seem to go on with faith and courage in the path, difficult in many respects on which they have entered. It is greatly to be desired that a faithful pastor may be found to go among them to feed them with the true bread of the Word of life. May they remember that the important thing is, not to be Protestants, but to be Christians."—*Bost. Rec.*

The Editor of the Cross and Banner closes an account of a protracted meeting in Frankfort, Ky., as follows:—

The season was solemn and interesting.—Lord's day—Prayer meeting at sunrise—met again at 9 o'clock, A. M.—occupied two or three hours in receiving candidates for baptism; exhortation, praise, prayer—brother Waller then delivered a very interesting discourse from John iv. 5. A collection was taken up in aid of the objects of the Kentucky Baptist Convention—\$22 contributed.—Then adjourned to the river, where brother Blackburn (at the request of brother Noel, the pastor) baptized 23. Notwithstanding the great extent of the crowd, order and solemnity universally prevailed.—Met again at 3 o'clock, when the people were addressed in a most touching and impressive manner, by brethren G. Blackburn and J. Penny.—Met again at candle lighting.—After a discourse from brother Waller, appropriate and happy, both in matter and manner, those who had been baptized were addressed by brother Noel and added to the church.—A little pentecost closed the meeting, which we will not attempt to describe.

For the Christian Secretary.

Extract of a letter from Rev. B. Putnam, to the Editor, dated

SPRINGFIELD, April 22, 1883.

DEAR BROTHER, It will doubtless be gratifying to the friends of Christ to learn that his cause is gradually advancing in this town. On the first Sabbath in this month, nine persons, six men and three women were baptized, all of whom except one had recently cherished hopes. The church and congregation are small, but gradually increasing, and we have agreed to hold a series of religious meetings, to which we would earnestly request the attendance of our brethren, both clergymen and laymen.

Connection between Church and State.—Dr. Wardlaw, of Glasgow, has recently published an admirable Sermon on "Civil Establishments of Christianity;" from which we quote the following conclusion:—"All the connexions of the religion of Christ with the State have proved debasing to her character and prejudicial to her interests. They have marred her beauty; they have dimmed her glory; they have numbered, with torped touch, her vital energies. Instead of accelerating her triumphant career, they have entangled and retarded it; they have taken off her chariot wheels, that she has driven heavily; they have spoiled the etherial tempo and turned the keen edge of the weapons of victory; and but for such unhappy impediments, her conquests would, long ere this time, have subjugated the globe to the sceptre of the Redeemer's reign."

Some poor men are undervalued, because worth nothing.

Some rich men are overvalued, though worth nothing.

He who would think to any purpose must form a purpose to think.



# CHRISTIAN SECRETARY.

HARTFORD, APRIL 27, 1833.

## ANNUAL MEETING OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

The annual meeting of this Board was held with the First Baptist Church in Salem, on Wednesday and Thursday of the present week.

There were present Rev. D. Sharp, First Vice President, Rev. F. Wayland, Fifth Vice President, Rev. J. D. Knowles, Recording Secretary, Rev. S. H. Cone, President of Convention, Rev. Howard Malcom, Secretary of the Convention, Rev. G. F. Davis, Assistant Secretary, L. Farwell, Esq. Assistant Treasurer, Managers, Rev. Messrs. H. Jackson, C. P. Grosvenor, B. Jacobs, E. W. Freeman, J. A. Warner, B. Stow, N. W. Williams, R. E. Patterson, R. Babcock, Jr. and N. R. Cobb, and W. Colgate, Esquires.

Prayer was offered by Rev. G. F. Davis, of Connecticut, and a short season was spent in other devotional exercises, when the Vice President took the chair; and Rev. S. H. Cone, of New York, opened the session by prayer.

The Corresponding Secretary then read the annual Report, which occupied two full hours in detailing the operations of the Board in Burma, in Africa, in France, and among the American Indians. These details afforded great cause of gratitude and joy. We shall give them to our readers at some future period. Suffice it now to say that during the past year four new stations have been selected; four new churches organized; more new missionaries appointed than all the preceding number of the board; and more than four hundred have been added to the churches by baptism. Of these ninety-six had been added to the church at Maulmein—thirty-eight at one time to the church in the Indian Territory—thirty-six to the church in the Valley Towns, &c. The translation of the Bible, it is believed, will be fully completed by Mr. Judson, in May 1834.

The members were disposed to "thank God and take courage."

The Report paid a just tribute to the memory of departed members; Thomas Stokes, Esq. New York; Rev. E. Lincoln, Massachusetts; Rev. A. W. Clifton, of Virginia; and Rev. David Jones, Pennsylvania; all of whom had died since the last session.

The morning session was closed with prayer by Rev. F. Wayland, Jr. Rhode Island.

### Afternoon Session.

Prayer by Rev. N. W. Williams, of Massachusetts. The President announced the appointment of Committees on the Burman Mission—the Indian Stations—the African Mission—Unoccupied fields of labor—and on the Publications of the Board.

The Treasurer's Report was read and adopted. Among other interesting items it appeared that \$5000 had been received from the American Bible Society to aid the translation of the Scriptures into the Burman language—and \$2500 from the American Tract Society, to assist the Board in printing Burman Tracts. The Corresponding Secretary followed in a strain of interesting remarks on the contemplated operations of the Board, and the necessity of an increase of, at least, fifty per cent in the contribution of the churches for the year to come, to defray the expense of them. Five young men are now under appointment to different stations, and they will probably go forth as early as July next.

Dr. Bolles stated, in the course of his remarks, that a distinguished gentleman in Scotland, not a member of our denomination, but hearing of our labors, had recently made a donation of £30 to the Board.

Prayer by the Rev. G. F. Davis, of Connecticut. In the evening the services were commenced by Rev. S. H. Cone, of New York, who in a very impressive manner read the 55th chapter of Isaiah, and addressed the throne of grace.

The Rev. Baron Stow, of Boston, delivered the annual sermon from 1 John ii. 6. "He that saith he abideth in him, ought himself also to walk, even as he walked."

The object of the sermon was to answer the question: "How may Christians, in their efforts to promote the conversion of the world, best evince the spirit of their Master?"

The Rev. Dr. Sharp, of Boston, offered the concluding prayer.

On Thursday morning the Board met at 9 o'clock, and the throne of mercy was addressed by Rev. C. O. Kimball, of Massachusetts.

The several committees reported and some interesting discussions arose from the details.

We understand that a sermon was delivered at 2 o'clock, P. M. by Rev. S. H. Cone, of New York; and another at the Second Baptist Church, in the evening, by Rev. Professor Knowles, of Newton Theological Institution.

Prayer meetings were held at sunrise each morning. A very unusual number of ministering brethren from different parts of the country attended, and a deep interest was manifested by all, in the important objects of the Board.

We can give no further particulars this week. The Annual Report and Proceedings will soon be published.

*Is it, or is it not va'n boasting?*—It is not intended to affirm or deny in reference to the utility of specifying the number of minutes in which a given number of candidates were baptized at any place. But as such specifications are becoming more frequent as baptismal seasons are multiplied, it naturally excites an inquiry as to the origin of the practice, or the propriety of its continuance. That it is of recent date we believe will be readily admitted; for we recollect no instance of the kind previous to the extraordinary occasion of the baptism of Rev. Daniel Merrill and a large portion of his church at Sedgwick, in Maine.—Circumstances might accompany that event, which

fully justified naming the time occupied in the performance of the ordinance. But do they therefore always exist? It is thought not. Had the practice its origin in the cavils of Pseudobaptists about the possibility of immersing three thousand on the day of Pentecost? If so, are they at all likely to be silenced or convinced by being often told that some fifteen, twenty, or thirty persons were baptized in so many minutes? If not, there seems to be nothing gained by continuing such statements; and if no good is effected, why state the fact? No objection is intended, to as much expedition as is compatible with a solemn and deliberate performance of the duty; but if we do not misjudge, something different from this may fairly be inferred from a statement, that nineteen subjects were immersed in less than that number of minutes, including the time spent in prayer by the administrator. A suitable length of time seems indispensable to all the appropriate services of such an occasion; in order to secure the favor of beholders, or to impress them with the solemn import of the sacred service. As all who read such accounts cannot judge correctly of the circumstances which contributed to shorten the time occupied in baptizing, would it not be more proper to withhold any remarks as to time? Silence on this point might also remove all incentives to emulation in others, to be at least as expeditious as their brethren in this part of duty, and so put an end to accounts of this kind?

Advice to church members: or sketches of human nature, comprising useful hints relating to the duties and difficulties that occur in the intercourse of Christians with one another and with the world. By William Innes, of Edinburgh, author of "Instruction for young inquirers." Revised from the Edinburgh edition. Boston, James Loring. 18 mo. pp. 264.

This work we think may be considered as a real acquisition to the stock of useful instruction already placed within the reach of church members, for their individual and mutual benefit, while making their way through this changeful world. Mr. Innes has brought within a small compass, a large amount of practical knowledge of human nature; a subject by far too little studied by those who compose the elements of the subject itself. We fully accord to the recommendation of Rev. Mr. Keeley prefixed to the work. We shall give some extracts hereafter.

The Boston Daily Advertiser gives a very interesting account of an examination of eight pupils of the Asylum for the deaf and dumb at Hartford, Conn. The examination took place at Boston, in January last, in presence of the legislature and other members of the government of Massachusetts, which appropriates \$6000 annually for the instruction of its poor citizens of this afflicted class. From many examples we extract only the following, which seems clearly to evince how easily an unprejudiced mind understands the obvious meaning of the Bible, in reference to the mode of Baptism. This deaf and dumb boy would need long lessons to satisfy him of the truth of the assertion so often made by more loquacious beings, that the mode of Baptism cannot be known by the Bible.

"BIBLICAL KNOWLEDGE.—Three of the pupils were called upon to relate a story, or an incident in Bible history. One of them gave an account of Paul and Silas in prison, their singing at midnight, the bursting open the prison doors by an earthquake, the terror of the jailer, his attempt to kill himself, his releasing Paul and Silas, applying something to heal the stripes, perhaps oil, thinks it was oil, but does not know, and the baptizing of the jailer and his house. To signify this last act, the pupil made a sign for plunging in the water." His manner and gestures throughout were particularly expressive.

### \* Immersion.

The following "Pleasing Fact" is from the Baptist Repository. It is extracted for the purpose of adding another to the number of those brought under serious awakening, by reading the Memoirs of Mrs. Judson. It is that of a very valuable young man, now engaged in study for the ministry, and by whose labors, it is believed, numbers have already been awakened; but who acknowledged himself entirely a sceptic when he commenced reading those memoirs.

"Last week, Rev. Mr. Cone was invited to address the Female Foreign Missionary Society of Brooklyn, and among other interesting statements which he made, we judge the following as worthy of special notice. He remarked, that since the publication of Mrs. Judson's Memoir, he had baptized several individuals who dated their first serious impressions to the reading of that book.—Be ye dead, he yet speaketh. Who can estimate the good resulting from the Memoirs of the first female missionaries that went from America, Mrs. Newell and Mrs. Judson?"

REVIVALS IN PHILADELPHIA.—By accounts in the Philadelphia religious papers, we learn that a season of revival is now enjoyed by several of the Baptist churches in that city. A goodly number have of late been added by baptism, and others are said to have given evidence of conversion, and are soon to be "buried with Christ" in that solemn institution. Nineteen candidates were immersed by the Rev. Wm. E. Ashton, on the 5th inst. in the Schuylkill, and on another occasion 15 were baptized in Sansom street church. It is said in general terms, that the same blessed influence is felt by a number of the churches.

### CONNECTICUT BAPTIST LITERARY INSTITUTION.

One hundred dollars have recently been received by the hand of Rev. R. Babcock, (25 of which were anticipated in a former notice) for this Institution—(these contributions will be hereafter more particularly specified), leaving a deficiency of about \$500 to complete the \$10,000.

Rev. Ezra Going, on a recent visit with the First Baptist Church in Woodstock, received a contribution of more than Sixty-four Dollars, to aid the cause of missions in the great Western Valley.

GEORGE B. ATWELL.

### CAUTION.

A man by the name of David Gibbs, from the Principality of Wales, has been visiting and preaching among the Baptist churches in this state. Whatever letters of commendation he may present, his recent conduct has been such as to destroy and forfeit the confidence of the Christian public.

J. H. LINLEY.

NATHAN WILDMAN.

ALVA GREGORY.

April 20, 1833.

Israel Lewis.—As several papers have attempted to reinstate Israel Lewis in the confidence of the public, the gentleman whose name are given below, feel themselves bound to make the following statement:—

"The undersigned feel themselves called upon to caution the public against committing to Israel Lewis any funds in aid of the Wilberforce colony. It also appears proper that we should state, that we are not satisfied with any account which he has given of the disposition of the funds heretofore placed in his hands; that we have lost all confidence in said Lewis, and consider him unworthy of any countenance or support."

"LYMAN A. SPAULDING, Lockport."

"ASHLEY SAMSON, Rochester."

"EVERARD PECK, Rochester."

The last number of the Liberator contains a whole page from the Wilberforce Colony, part from the friends and part from the opposers of Mr. Lewis, and leaves the whole matter in a state of uncertainty.—These intestine broils, as we should suppose, must ruin the settlement.

From what has of late appeared in the western papers, I feel it due to the interests of the colored people at Wilberforce, U. C. to state, that a gentleman of unquestionable veracity, whose residence was within ten miles of the settlement, and who was at Hartford, in November last, authorized me to say of the aforesaid Mr. Lewis, that he has been unfaithful to his trust as Agent, and that no confidence should be put in him, or funds given him in aid of the colored people in Canada.

AUGUSTUS BOLLES.

A public meeting was held in the city of New York, on Thursday evening last, for the promotion of the effort of the American Sunday-school Union to establish schools in the Valley of the Mississippi. The Chatham street chapel was full. Hugh Maxwell, Esq. presided; Wm. L. Stone and Wm. Winterton, Esqrs. were secretaries. The meeting was opened with prayer by Rev. Mr. Sumers, and addressed by Rev. Dr. Vilnor, Spencer H. Cone, Dr. Macaulay, J. F. Welch, of Kentucky, Dr. De Witt, A. Peters, and John Stearns, M. D. The subscription was upwards of one thousand dollars, which, it is believed, will be increased by the donations of many who were prevented from attendance.—S. S. Journal.

We notice in an English Journal an announcement that the Life and Travels of the Apostle Paul is about to be issued from the London press. We learn from another source that it is a republication of the work with that title written for the American Sunday-school Union by Dr. Bedell.—ib.

The Rhode Island Sunday school Union have appointed three delegates to attend the Teachers' Convention at Philadelphia, on the 23d of May.—ib.

## General Intelligence.

From the New York Daily Advertiser.

### LATEST FROM FRANCE.

By the Packet ship Charles Carroll, which arrived last night from Havre, we have received our files of Havre papers to the 23d of March and Paris to the 22d. The following are the terms of the convention between the French ambassador and the Porte: 1. Hostilities to cease; 2. Evacuation of the districts which are to be restored to the Porte; 3. The Russian fleet to quit the Bosphorus; 4. The districts of Jerusalem and Tripoli to be added to Mehmet; 5. Mehmet to acknowledge the sovereignty of the Grand Seigneur, and obey as heretofore; 6. The Porte to facilitate the return of the Egyptians; 7. The French to promote a treaty under their guaranty, on the basis fixed.

It was reported that 20,000 Egyptians had occupied Smyrna on the 20th of Feb. but contradicted.

The French squadron in the Mediterranean is proposed to be increased by 26 vessels, and regular packets to Constantinople from Toulon.

### SPAIN.

The Sentinel of Bayonne, of the 16th inst., has the following:—"A letter has arrived to-day from Irún, announcing a partial change in the Spanish ministry."

Extract of a letter of the 26th ult. from Lisbon. "On the 13th and 14th inst. all the armed vessels received orders to form a line of defence near the bar. This gave rise to a mutiny on board the old frigate Don Pedro III., but it was appeased by the distribu-

tion of two months' pay, out of the eighteen that are due. The Count de Santa Martha has been dismissed on suspicion. The Duke de Lafões has received the portfolio of the War Department, but the general officers have protested universally against his appointment.

### PRUSSIA.

The Nuremberg Correspondent has the following of the 10th inst. from Berlin:—"For some days past reports have been current that the London Conference would be revived. Prussia feels the obnoxious of the King of Holland, and wishes to see an end put to it."

In Ireland, by an act passed in 1824, Roman Catholic Priests and dissenting Ministers are empowered to officiate at funerals in the parish church yards; why should the same privilege be denied to Protestant Dissenters in England?

It is stated that it is the intention of government to send the whole of the convicts now employed at the different dock yards and ordnance departments, in the course of the summer, to some of the colonies, to make room for the employment of laborers who have not committed any offences against society.

M. H. Friedberg, a rich merchant of Breslaw, was assassinated in his bed by his barber, on the 22d ult.

The Turkish Ambassador and suite have left London for Hamburg.

Peace has been concluded between Egypt and Turkey, and it is probable that the Grand Seigneur will acknowledge Mehmet Pacha as the independent Sovereign of Egypt and Syria.

We have accounts from Greece to the 2d of March. They mention that Colocotroni had given in aid heretofore the Regency, who agreed to purchase his arms, &c. valued at 70,000 thalers, probably a genteel way of buying him over.

Dreadful Accident.—Fifty-two Lives lost.—Dungarvan, March 19th.—By accounts received here from Youghal, a melancholy loss of lives took place on Saturday, by the upsetting of two market-boats near Cable Island, which caused 52 human beings, men and women, to meet a watery grave. They were on their return home to the neighborhood of Ballycotton, having gone to Youghal that day to get gold or bank notes, which also went into the deep, leaving a number of orphans in a state of wretchedness and starvation.—Waterford Mail.

We regret to learn that the casualty alluded to in The Waterford Mail, respecting the upsetting of a boat at Youghal, and the loss of lives, has not only been confirmed, so far as that statement reached, but that the calamity has greatly exceeded the original report of it. We have been informed that three boats were lost on the fatal evening of Thursday last, during the gale and sleet storm. The first boat contained 27 persons, workmen employed at Youghal—who were crossing over to the place of their general residence, after labor was over. They had actually arrived within hail of their own houses, when a sea struck the boat on the boom, which upset her, and, deplorable to relate, only one out of the whole number was saved! About an equal number of persons perished in the other two boats, which foundered the

same evening near Cable Island—and our information goes so far as to assure us, that fifty-two souls perished altogether. A brig was driven on shore, and completely wrecked the same evening near Youghal.—Cork Constitution.

### INSURRECTION IN FORMOSA.

From the Canton Register, of December 20th, we derive the following particulars of the insurrection in the island of Formosa. It appears to be of a formidable character.

The insurrection commenced near Chang-foo-heen, about 40 miles from Tae-wan-foo, (the capital of the island) where twenty-six mandarins, great and small, together with about two thousand men, were killed.

The inhabitants of the western side of Formosa are natives of the island, Chinese men, and Canton men; and the affray originated about five piculs of yams, which some Chinese vagabonds took away from some of the resident Canton people, who immediately applied to the heads of the village, where the plunderers lived, and received redress; but thinking that by applying to the Chang-foo-heen they might prevent a recurrence of similar outrages, they did so, and the Chang-foo-heen directly called upon five of the heads of families, and demanded money, to the amount of 1000 dollars each, the payment of which they resisted, alleging that the affair was already settled. To this he lent a deaf ear, keeping them in prison till the money should be paid. When they had been thus, for seven or eight days in confinement, finding them untractable, he raked up a stronger charge against them, calling upon them to produce a Ladron, who had escaped some time before, and who could not be found. The head-men, concerned, exasperated at this unexpected demand, sent to the village privately, and offered a reward of 1.00 dollars to any one who would kill the Chang-foo-heen. The villagers listened to the proposal, and in open day attacked the house of the officer, killed him and all his attendants. The Tae-wan-foo hearing of the affair, went in person, attended by about five hundred soldiers, when he was attacked, killed, and all his force destroyed. Several other bodies of troops advanced, under various officers, and were also beat off with great slaughter.

When the last accounts left, the Chang tung-ping-kwan was missing; the city of Tae-wan-foo in the possession of the Tae-wan-foo, and about 30,000 men hired for the occasion. The villagers under the five head men, were advancing against it, more than 50,000 strong. From Amoy, 500 troops had embarked for the island, under the land and water T-tai-tai. So the affair rests for the present.

From the Hagerstown Torchlight, April 16.

### AWFUL CALAMITY.

CUMBERLAND, April 15, 1833. We are in the most distressing situation. About seventy-five houses, comprising the heart of our town, now lie in ruins. The fire originated in a cabinet-maker's shop, three doors north of the Civilian printing office. Many citizens are left without more than their clothing or books. The Civilian printing office is burnt, all except the account books. All the stores but one are burnt down; the one remaining is Bruce and Beall's. Mr. Shriver's large three story tavern, Mr. Black's barn, Mr. Fecht's tavern, are also burnt, also the Banking House. The fire commenced about ten o'clock yesterday, and the wind being high at the time, the flames soon spread, leaving scarcely time sufficient to save any moveable effects. Nothing now remains but parts of walls and chimneys where once the principal part of the town stood. The Advocate office is also burnt, saving only the cast iron press, (which is much injured), and a very few type, no perfect form.

The names of the sufferers we omit. The following is the report of a committee appointed by the citizens of Cumberland, to ascertain the extent of the calamity.

The Committee appointed to ascertain the extent of the calamity by which the town has been visited, together with the number, &c. of the sufferers, have in execution of the melancholy duty assigned them, ascertained the following particulars for the information of the meeting:

It is ascertained that the entire business portion of Cumberland has been destroyed. All the taverns, all the stores in the place, but one, are now in ashes, about thirty flourishing mechanics all in prosperous business, have been reduced to ruin, and their families left without a shelter to cover them. The three physicians of the town have lost nearly all their property and medicines. It is believed that two thirds of the inhabitants are houseless.

The value of the property destroyed and the descriptions of citizens to whom it belonged, the committee have estimated and classed as follows:

Seven merchants, whose loss in real and personal property and goods is estimated at	\$34,000
Three physicians,	12,000
Three Hotels, including the losses of the owners,	50,000
Thirty mechanics, (real and personal property, stock, &c.)	71,000
Citizens not included in the above description,	31,000
Citizens not residing in the town,	14,000
Total loss,	\$262,000

Upon motion of Mr. Pignam, a Committee was appointed to draft an address to the people of the United States, inviting their aid in behalf of the Cumberland sufferers.

Extract of a letter dated

SELMA, Alabama, March 29. We have had very heavy rains here for about fourteen days, and the rivers and creeks have risen so high that there is no possibility for the mail to run even on horse; all the river towns except this and Benton are completely under water. In Cahawba there is not one house on dry land; the Court House was washed down on the 25th, and at Mr. Taylor's Hotel the dwellers have to pass in and out through the second story windows in canoes; in fact the water covers the land from twenty to thirty miles distant; you cannot conceive the condition the country is in—since its first settlement the river was never known so high and it is with the greatest difficulty that the steamboats can navigate, the current is very rapid; the usual landing place is more than ten feet under water, and the boats discharge their cargoes in the main streets. I send this by the steam boat to Montgomery, in the hope that it may reach you.—Conrad.

Georgia and the Cherokee.—One of our new counties seems to be in a hopeful way; a gentleman of high respectability there, writes to us that, "The Federal and Indian parties united in this county, and succeeded in electing their officers. Three of the Justices of the Inferior Court have Indian wives. The Sheriff refused to take the oath to support the State and the Constitution of Georgia, or to leave the State, (he was seen [or run] a number of times by the State and he could never get hold of him. Having such a sheriff and such a court, backed by the missionaries, we may reasonably expect many and serious difficulties. The Sheriff says he 'goes the whole amount for the Indians.'—Milledgeville Recorder.

### MARRIED.

In this city, on Sunday last, by Rev. J. Cookson, Mr. Gordon S. Terry, to Miss Sophia Cowles. In this city, by Rev. Mr. Walton, Mr. Henry King, to Miss Julia Ann Wells, both of this city. On the 14th inst., by Rev. Mr. Youngs, Mr. Daniel Wyllis, to Mrs. Eliza Thompson. At New York, by Rev. Mr. Forbes, Lieut. James H. Ward, U. S. Navy, of Hartford, Conn., to Miss Sarah Anne, daughter of Samuel Whittemore, Esq. At New York, Mr. Henry Hinsdale, of this city, to Miss Sarah A. Phillips, of New York.

## DIED.

In this city, very suddenly, on Wednesday last, Oliver D. Cooke, Esq. aged 65. Mr. C. was long extensively known as an enterprising bookseller; he retired from active business several years since. He was a generous supporter of benevolent Christian enterprises, as his liberal gifts attested. He was a prominent friend of *Peace Societies*, in which he took an active part. He has soon been called to follow his respected partner, who deceased the last week in March.

In this city, on the 8th inst., Mrs. Susan, wife of Mr. Perry Smith, aged 22.

On the 14th inst., Mrs. Eunice A. Adams, wife of Mr. Chester Adams, and daughter of Mr. Edmund Austin, of Waterbury.

At West Hartford, on the 16th inst., Mr. James Whitman, aged 67 years.

At Suffield, on the 20th inst., after a protracted illness, which she bore with Christian patience and resignation, Mrs. Elizabeth Curtis, aged 67.

At Middletown, Feb. 20th, after a short illness, Mr. John B. Magruder, in the 29th year of his age, formerly of Union Mills, Fluvanna Co., Va.—This worthy young man left a lucrative employment, and an affectionate circle of friends, last spring, and came to the Wesleyan Academy in Wilbraham, Mass., where he resided for the eight months last past, to prepare himself, as he said, for greater usefulness in the world. He was a member of the Methodist Episcopal Church; and in whatever sphere he moved, secured the esteem of all around him. The decease of our brother, however more painful it may be to many hearts in this institution, although his stay with us was short, yet seldom has the death of one person in private life affected so many hearts. All who knew him, feel deeply this afflictive dispensation. Brother Magruder possessed a mind and heart of high order; the one the gift of nature, the other the gift of grace; and it was his determination that both should be devoted to the cause of his Master. In his preparatory studies he was active and diligent. To give time a tongue, was his motto. Doubtless excessive exercise of his mental powers, and too close application to study, brought on the disease (pulmonary consumption) which terminated his earthly existence. He was ever diligent in his leisure hours, to procure what information he could of the improvements in New England, in relation to our system of common schools, Sunday schools, Bible classes, &c. to transfer it to his friends in Virginia, for their benefit.

North Brookfield, Mass. A. H.

### CICEROIAN LYCEUM.

Will meet at their Hall in Temple street, Tuesday evening, April 30, at 7 o'clock, precisely.

QUESTION FOR DISCUSSION.—"Ought this State to be distracted for the election of members of Congress?"

Dr. A. Brigham, Messrs. J. G. Bolles, J. Olney, and J. S. Elliot, were appointed by the Lyceum, at their last meeting, delegates to the third annual meeting of the American Lyceum, to be held in the city of New York, on the 3d of May next.

P. A. GOODWIN, Sec'y.

### GOODRICH ASSOCIATION.

A lecture will be delivered at the usual place, on Friday evening, May 3, at half past 7 o'clock, by Rev. C. C. Vanarsdalen.

After the lecture, a contribution will be taken up to defray the expense of lighting the room the past and present year.

### NOTICE.

An Address will be delivered at the annual meeting of the Connecticut Peace Society, at the Centre Church, on Sunday evening, May 5th, at half past 7 o'clock, by Rev. L. P. Hickock. Members of the Legislature and the public are invited to attend. The singers are particularly requested to attend.

### NOTICE.

THE annual meeting of the Westfield Ministerial Conference is appointed at the house of the subscriber in Springfield, on Tuesday, the 7th of May next, at 2 o'clock, P. M. Punctual attendance is earnestly requested. Sermon in the evening, by Rev. Mr. Day. The First Baptist Church in Springfield have agreed to hold a series of religious meetings in connection with the above ministers' meeting, to continue probably four days at least; and they would hereby earnestly request their brethren, both ministers and laymen, to unite with them in the solemnities.

Springfield, April 22. B. PUTNAM, Sec'y.

### THE HARTFORD LADIES' SHOE STORE.

IS replenished with every kind of Leather and Russian Boots and SHOES, for Ladies, Gentlemen, Misses, and Children, in abundance, which will be sold for cash, at the lowest prices. A handsome discount made to those who purchase by the quantity, and no favor undervalued by the subscriber.

Also, GAITER BOOTS. NORMAND SMITH. 15

April 27, 1833.

### TO PRINTERS.

WANTED at this office, three Pressmen.

April 27.

### SEMINARY FOR YOUNG LADIES.

THE Summer Term of Miss DRAPER'S Seminary will commence the second Wednesday in May. Convinced that public examinations are no test of scholarship, and desirous to supersede their necessity, Miss Draper invites the patrons and friends of the School to visit it frequently, that they may judge of its merits.

Young Ladies can be accommodated with Board in Miss Draper's family. Hartford, April 13. 3w13

### TRACTS.

JUST received from Philadelphia, a new supply of TRACTS of the latest publications. J. W. DIMOCK, Agent. 4w14

April 20.

### FASHIONABLE SHOE STORE.



### SYLVESTER WILEY

HAS just received and offers for sale, a complete assortment of all kinds of Ladies' Gentlemen's, and Children's

### BOOTS AND SHOES.

GAITER BOOTS, FRENCH SLIPPERS, &c. made of good materials, and in the most fashionable and workmanlike manner, which he will sell at Wholesale or Retail on the most reasonable terms.

Boots and Shoes made to order on the shortest notice, and in the best and most fashionable manner. Store, Main street, nearly opposite to the Baptist Church. Hartford, April 13, 1833. 1f13



## POETRY.

## THE MARTYR'S SONG.

BY MRS. HEMANS.

He knelt, the Saviour knelt and pray'd,  
When but his Father's eye  
Look'd through the lonely garden's shade  
On that dread agony;  
The Lord of all above, beneath,  
Who bow'd with sorrow unto death!  
The sun set in a fearful hour,  
The stars might well grow dim,  
When this mortality had power  
So to overshadow Him!  
That life who gave man's breath, might know  
The very depths of human woe.  
He prov'd them all, the doubt, the strife,  
The faint perplexing dread,  
The mists that hang o'er parting life,  
All gather'd round his head;  
And the Deliverer knelt to pray—  
Yet pass'd it not, that cup, away!

It pass'd not—though the stormy wave  
Had sunk beneath his tread;  
It pass'd not—though to Him the grave  
Had yielded up its dead.  
But there was sent Him from on high,  
A gift of strength for man to die.  
And was the Sinless thus beset  
With anguish and dismay?  
How may we meet our conflict yet,  
In the dark narrow way?  
Through Him—through Him that path who trod—  
Save, or we perish, Son of God!

From the Barnstable Patriot.

## STANZAS.

BY G. ZELOTES ADAMS.

What is it, o'er life's tempestuous sea,  
By waves of sin and sorrow driven,  
That bids the gloom of anguish flee,  
And points the way to yonder Heaven?  
Religion.

When 'neath the sunny skies of youth we tread  
The brightest sphere of earthly bliss,  
When joy and hope their richest lustre shed,  
What guides to worlds more dear than this?  
Religion.

When the gay spring of life shall cease to be,  
And beauty weeps her quick decay,  
What guides our wandering hearts to Thee,  
Thou ruler of eternal day?  
Religion.

When sickness lingers o'er this earthly frame,  
And anguish clouds the weary breast;  
When mortal dust returns to dust again,  
What gives the parting soul its rest?  
Religion.

From the (London) Children's Friend.

## THE FISHERMAN'S BOY.

In a little village on the sea-shore lived a fisherman, whose name was Richards. He was a man of robust frame and hard countenance; and his heart seemed to be harder than his features. Reproof and persuasion, anger and kindness, seemed to be equally wasted upon him. In danger, he was calm and haughty; rather rising up against the storm, than bowing to let it pass over, or calling upon God to deliver him from his terrors. Whatever were his comforts, he felt no gratitude for them; receiving them rather as his own deserts than as the gifts of God. And yet he had many blessings, which might have filled his heart with gratitude. But Richards cared for none of these things. He was like one of the huge stones dug out of particular quarries, of which it is said, that the longer they stand the harder they grow. He thought nothing of Christ; never prayed for the help of the Holy Spirit; seldom looked at his Bible; and rarely, for a moment, considered what his minister said to him at church or in his cottage.

Richards, though he was the stern, hard sort of a man that I have described, had one soft part in his nature, one point in his bosom where he felt, and felt deeply. God had given him a little boy, of whom from his infancy he was fondly fond. He seemed to love him better than all the world besides; and so that he was safe, cared nothing if the rest of the parish or of his family were sunk in the waves. When the child was yet in his arms, he would carry it out with him to the cliff or the beach; and, with its two little feet plunged into the great inside pocket of his rough seaman's coat, would walk up and down hour after hour. It used to eat with him, go to sea with him, and, in short, was with him wherever he went, and whatever he did. He used to call it his "blessed child;" and the child, as soon as it could speak, used to call him, my "blessed father," though, I fear, no expression could worse describe the father's real condition. But the dear child knew no better; and, at all events, one can easily forgive a child for thinking a little too well of its father.

It might have been hoped, if we knew nothing of the heart of man, that the love of this fisherman to his child would have led to the love of other proper objects of affection, and, especially, to the love of God and Christ. For although, where a heart is so dull and cold as to have no feeling, we are not surprised at its being dead to the kindness of God; yet when the heart feels keenly for other objects, it might be expected to feel most keenly for its best friend. If the eye is blind, we do not expect it to distinguish objects; but when it sees, we naturally expect it to admire those things the most which are the most lovely. But whoever thinks that a man will love God and Christ because he loves his wife or his child, is very ignorant of human nature. Man by nature, is like those birds which see in the dusk, but shut their eyes against the sun. He can discover the beauty and loveliness of a child or a friend, and can even fancy attractions where they do not exist; but, according to the language of the prophet, he can see "no beauty" in Christ, that he "should desire him."

In the month of April, when this darling child was about fourteen years of age, Richards went off, as usual, with his boy in his boat, to fish. They remained at sea some hours; and then tacked, and stood in towards shore. The wind blew fresh, and the sea ran somewhat high. But in half an hour the tide would have

served; and they might, humanly speaking, have made the shore without the smallest risk. But Richards, always fearless, and often rash, disdained to wait for wind or tide, and determined to push in his boat, notwithstanding the heavy swell and breakers. Whilst working the boat in, the father and son happened to be standing at some distance from each other; when a heavy sea, rushing over it, knocked them both down, carried away the mast, and partly filled the boat with water. Their situation became instantly dangerous: and the poor boy, much alarmed, waded, as well as he could, through the water in the boat, to his father, and cried out, "O my father, save me, save me!" The father immediately caught hold of him, and clasped him to his achingly terrified heart. Looking out to sea, he saw rolling towards them from behind an immense wave, which was almost certain in a few moments to break over them. Knowing that it must overset the boat, and that, entangled in the nets and ballast, they could have little chance to escape, he took the desperate resolution of throwing himself, with his boy, into the waves. He fulfilled his intention; leapt over the boat's side; and the wave, rushing over them at the moment, overset the boat, drove them both to the bottom; and, for a time, nothing was to be seen but the foam of the raging waters. After a short time, however, a man who happened to be standing on the cliff, saw Richards thrown by another wave on the beach; and, as if in the last struggle between life and death, thrusting his hands and feet into the shingles, and thus fastening himself to the beach. The wave with the immense sweep and roar returned, and to the astonishment of the man did not carry Richards along with it. Rushing down from the cliff, he instantly snatched him from the brink of ruin, and dragged him beyond the reach of the tide.

Deep as the ocean is, there is a pit ten thousand times deeper, the pit of perdition! And while Richards lay buried in the waves, I cannot but fear, even from what he himself has since told me, that he lay on the very edge of that pit. For none can doubt that he was at that time both a "forgetful" and a "wicked" man: and it is expressly said, that "the wicked shall be turned into hell, and all the nations that forget God."

Richards lay a short time stupified on the beach. But he soon opened his eyes; raised himself up a little; and, clasping his hands together, cried out, with a voice of agony and horror, "where's my boy? my dear boy! my blessed boy!" "I fear he is lost," said the man: "he sank with you, and never rose again."

Richards closed his eyes again, fell back on the beach, and exclaimed, "Then I am lost! God have mercy upon my poor child!" His exhausted nature seemed unable to bear the shock; and he lay without motion or sense for some moments.

And now, dear reader, you must allow me to say a few words to yourself. Look at that poor creature, as he lies hopeless and senseless on the beach, and see what it is to look for happiness from any one but God: see what it is to seek our comforts in the stream of this world's good, instead of drinking at the Fountain-head. Have you never, as you walked along the white cliffs of your dear native country, observed a sea-bird, which, instead of building her nest too high for cruel hands to reach it, has carefully built it within their reach; and which, on her return from some distant flight, has found her nest rifled, and her little ones dashed upon the hard rocks? And have you seen the distracted bird fly round the spot; hover in seeming vengeance over the head of the robber; then, as if hopeless or desperate, fly away; then return—then pierce the air with her scream—then soar to heaven—then sink on the wave, as if to rise no more? If you have—that poor bird is a lively picture of the wretched man who has loved any thing here better than God, when that cherished object is snatched away. If you have—that poor bird is a picture of the afflicted man whose history I am writing.

He looked first at the sea—then at the people about him—then up to heaven—then wrung his hands—then cried aloud with anguish—then, perhaps, cursed the Hand which had struck him—then sunk back on the beach, and closed his eyes, as if to open them no more! And shall we, dear friends, with such a case before us, be willing to run the awful risk of building our hopes and joys on the low rocks of this world's comforts? The flocks and family of Job were swept away in a moment; the darling child of David came up, and was cut down like a flower: the gourd of Jonah withered in a night; and the child of this poor creature was snatched in an instant, even in his own arms. And thou, poor deluded creature, if thou continuest to offend, shalt see thy joys perish by some single stroke; and we shall hear thee cry out, "They have taken away my gods, and now what have I more?" Brethren, the time is short: it remaineth both that they who have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away."

At length, half leading and half carrying the poor broken-hearted creature, his neighbours, who had by this time assembled in numbers on the beach, got him to his cottage. But who can paint the anguish with which he entered it? To see his boy's empty seat, his useless clothes; but not to see his child, not to hear his cheering voice! Oh, it seemed more than his heart could bear.

At the moment when he got into his cottage, the clergyman of his parish, to whom I have before referred, was seated at his dinner. Richards instantly sent a person to entreat that he would come to him; and, almost before the man could deliver the request, two more messengers were despatched with the same anxious entreaty. And here I cannot help observing, that, whatever the bad may think of the servants of God in the hour of prosperity, in that of trial and distress they are always the first persons to whom they fly for comfort and help. Even those without religion know that none but sincere Christians will deeply feel for them; will enter into their case; will stoop to their sorrows; will give them sigh for sigh, and tear for tear, and carefully and tenderly bind up their wounds. When I see an instance such as this, I cannot help saying to myself, "See here the triumphs of religion: those who want, those who weep, those who suffer, cannot do without it."

When the minister reached the cottage, he beheld a sight which was enough to melt a heart of stone. There lay poor Richards, the ruins of his former self; like a tree struck by lightning, and withered by the stroke. The poor fellow raised himself as the clergyman entered, and cried out, in the voice of deepest anguish, "Oh, sir, take pity upon me! Pray, pray for my poor child; pray that the Lord will spare his soul; pray to the Lord to keep him out of hell." The minister did not think this a fit moment to argue the point whether he ought to pray for the souls of the dead—for men are never less likely to attend to reason, than when their hearts are rent by passion and sorrow—but, thankful from his heart that Richards felt a wish to pray, he instantly knelt down with him; and whoever had heard that prayer, would, I doubt not, have felt it to be a prayer of that kind which "availeth much." He prayed earnestly, and affectionately, that God would bless this awful visitation to the poor sufferer himself; would, now that his heart was softened, piece it with the arrow of conviction; would show him his guilt, and the danger of his soul, and lead him to the foot of a Saviour's cross for deliverance.

When he had concluded, Richards, shocked, I suppose, to perceive that no part of the prayer related to his poor boy, began himself, in the most heart-rending accents, to call upon God to spare, and bless, and save his lost child. And who can wonder at his anxiety upon this point? He felt that his own rashness had cost him the life of his boy; and perhaps he also suspected at least, that his own long-continued carelessness had destroyed his child's soul.

Ye thoughtless, worldly parents! tremble while you read this history! Could you be persuaded to take a sword and stab your child to the heart? You say, "No! God forbid!" But let me tell you that when you neglect the religious education of that child; when you lead him into sin; when you suffer him to break the Sabbath; to neglect his school, or his prayers, or his Bible; when you do not endeavour to bind him to the service of God, and carry him to that kind Saviour who so tenderly loves him; you do more perhaps than stab him to the heart. He might be pierced to the heart and go to heaven; but if he die without a cure of the wound which you have inflicted, he will everlastingly perish! And are you prepared to meet at the bar of God a child you have thus deeply injured? Are you prepared to see him dismissed to the left hand of the Almighty Judge? Will you not, if you have hitherto sinned against God, and inflicted this immeasurable injury on your family, begin to seek pardon through the blood of Christ, and a change of your heart and life by the blessed influence of the Holy Spirit? Make haste, make haste, my poor guilty friends, before the gate of mercy is closed for ever!

## WARNING TO PARENTS.

A painful incident occurred in one of my congregations, which perhaps may induce some ungodly parents to reflect upon the course they are pursuing. A family in rather low circumstances, residing on the banks of the creek, were much opposed to religion. The parents were very ignorant; I think unable to read; and their children were permitted to grow up in a similar state. But, although left ignorant of books, they were not uninstructed. As soon as they could lip, the ungracious father would take his little ones upon his knee, and learn them to curse and swear, and repeat profane expressions; as if their own evil inclinations, strengthened and directed by his example, were not enough without tuition.

While pursuing this course, with no prayer but imprecations, the Spirit arrested the father's heart. He began to feel his guilt, and determined to turn from the evil of his ways. He became constant and attentive at religious meetings, and called on the disciples of Christ for conversation, and began to indulge a trembling hope of pardon.

But he must "eat the fruit of his own doings." While in this state, one of his little ones, a lad of five or six years old, was taken sick and died. During most of his sickness, he was deprived of his senses; he would then pour forth a continual stream of oaths and curses.—This was a heart-rending scene for his relenting father. He could never come near the couch of his dying child, but his soul was pained by the profane swearing, which, in his foolish days, he had taught him. And in this melancholy state he died.

The father was for a while almost driven to distraction and despair. But he has now obtained some relief, and appears like a sincere, humble Christian. But oh! how will he meet his child, and hear those curses repeated again at the judgment seat?—Pastor's Jour.

From the Western Recorder.

## LETTER FROM AN UNFORTUNATE FEMALE.

There is no class of the community, which suffers more undeserved distress from intemperance, than females, who chance to be connected, in some of the relations of social life, with drunkards. Could they but speak out, and tell their troubles, it would give a new impulse to the temperance reform. Their tones of lamentation would be a dreadful sound in the ear of the mercenary trafficker, who, for the sake of gain, is accessory to an amount of suffering which no one can compute. We are glad, therefore, to hear them tell their story. And although their tale may be told in "homely phrase," yet the accents of heart-felt desolation will meet with a generous response in the sympathies of the good, and prompt them to redoubled activity in the cause of temperance. As for the reckless retailers, if they are not reformed, this new chapter of lamentation from their victims, will strew their bloody path with sharper thorns, and scatter burning coals upon their guilty consciences.

With this introduction, we give below a letter from an "unfortunate female;" and we do so, in the hope that others, in the same situation, will follow the example. It will do good. Let every mother, wife, sister, and daughter in the land, pour forth the unvarnished tale of their cruel sufferings. It will do more for temperance than any measure we can now devise. Their complaints will be heard; yes, heard both on earth and in heaven. And when the deep-toned pathos of their lamentations shall be thus embodied, it will form such an appeal to the human heart, as has never yet been heard upon the subject of intemperance.

Mr. Editor—Feeling a deep interest in the cause of temperance, I venture to spread my griefs before the public. O, is there any effort too great, to remove the evil of intemperance? Is time too precious? Is money too valuable? Ah, no. Could men of influence realize the evils of intemperance as I do, it appears to me there would be a mighty effort to suppress it at once. Persuasion avails little. The affectionate wife may entreat, may weep tears of blood! He, her pledged friend, turns away in anger, and goes—oh, where? To the place he has visited, alas! too often, and again drowns all his senses in strong drink. His half-naked children are crying for bread. But still he is

unmoved! The fond mother, with a bursting heart, hugs the hungry little one closer and closer, to her forlorn bosom, till her very heart breaks, and leaves the dear little sufferer more than twice an orphan. Still he does not reform. He is unaffected. He only plunges deeper and deeper into intemperance.

Much has been done for the cause of temperance, and with salutary and most blessed effect. But so long as the temptation is set before erring mortals in such inviting colors, at every corner, and in every street, I fear the reformation is hopeless.

Oh, that those who retail this most maddening poison, would cast an eye over these imperfect lines, and attend to the picture which I draw.—Fancy to yourself a young female; her countenance animated with bright prospects; her young heart glowing with hopes of future prosperity and happiness, as she enters upon the scenes of life; scenes, alas! how soon and dreadfully changed. The husband to whom her fate is united takes to the bottle; and she is ruined. From a kind husband, he is changed to a bitter enemy. The comforts of his fireside are forgotten. His wife is neglected. His children have no place in his affections. The cup of happiness, which was already at their lips, is dashed from them by his own hand. He is lost to all the world, save those of kindred character with himself. His heart-broken wife mourns over his fall. She exhausts all her art of persuasion. She weeps; she entreats; she hangs upon his bosom; she pleads with him to forbear. But all is in vain. He tears himself from her, leaving her in a flood of bitter grief, a prey to all the horrors of her sad condition.—See her at the midnight hour, pensive and solitary, at the couch of her sleeping children, waiting his return. And when he does return—ah, I shrink from the thought—he returns, not a friend to soothe her sorrow, but a madman, a monster, a tiger in human shape!

Now I ask those who entertain such guests—Would this man thus have become an enemy of himself, and of his family, had you not thrown open your doors to receive him? Beware! I entreat you, beware, lest much of the blame be found resting on your heads! What a heinous crime thus to ruin both body and soul! Oh, the thought is insufferably dreadful!

AN UNFORTUNATE FEMALE.

Utica, March 27, 1833.

From the Western Recorder.

## UNIVERSALISM WEIGHED IN ITS OWN BALANCE.

Universalists contend that there is no punishment after death; that all punishment for sin is confined to this state of being; and they hold forth the wretchedness and misery of the drunkard as proof of the same. Universalists contend also, that punishment is for the reformation of the offender. Now, if punishment is confined to this state of existence, and is for the reformation of the offender, why are not the wicked reformed? Why do not the wretchedness and misery which the drunkard endures, reform him? Is it not a fact, that the wicked, instead of reforming, wax worse and worse? "The wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath."

PHILIP.

Discarded conduct of a young lady—Eliza, a young Parisian, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world would not be so old-fashioned, as to regard God and religion." Eliza started! but quickly recovering herself, said, "from this moment, then, sir, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely." The match was broken off.

## THE GEOGRAPHY OF THE HEAVENS.

F. J. HUNTINGTON.

THIS day published THE GEOGRAPHY OF THE HEAVENS, or familiar instructions for finding the visible Stars and Constellations: 1 vol. 18 mo., accompanied by

AN ATLAS,

CONTAINING THE FOLLOWING MAPS:

1. The visible heavens in October, August and September.
2. The visible heavens in November and December.
3. The visible heavens in January, February and March.
4. The visible heavens in April, May, and June.
5. The visible heavens in July, August and September.
6. The visible heavens in the north polar regions for each month in the year.
7. The visible heavens in the south polar regions for each month in the year.

By E. H. BURRITT, A. M.

Extract from the Introduction to the work.

"I have long felt the want of a Class Book, which should be to the study of the heavens, what Geography is to the earth. A work that should exhibit by means of appropriate delineations, the scenery of the heavens, the various constellations arranged in their order, point out and classify the principal stars according to their magnitude and places, clearly and without confusion; and be accompanied at the same time with such familiar lessons, exercises and illustrations, adapted to recitation, as should bring the whole system within the pale of popular instruction and the scope of juvenile understandings."

"I have endeavored to teach the Geography of the heavens, much as we teach the Geography of the earth. Whilst the one gives the history, situation, extent, population and principal cities of the several kingdoms of the earth, I have done nearly the same in regard to the Constellations; and I am persuaded that a knowledge of the one may be as easily obtained, as of the other. The systems are similar. It is only necessary to change the terms in one, to render them applicable to the other. For this reason I have yielded to the preference of the publisher in calling it a 'Geography of the Heavens,' instead of ASTROLOGY, or some other name more etymologically apposite."

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## TEMPERANCE HOTEL IN HARTFORD.

THE Subscriber has taken the House situated in the north part of Main street, formerly known as Cooley's Farmer's Hotel, and lately occupied by Mr. Dean, as a Tavern, which he will open on the first of April next. His intention is to conduct the establishment on Temperance principles, and to the exclusion of all ardent spirits. The friends of Temperance are cordially requested to patronize it, that they may derive the double advantage of being served, and of serving a good cause. Those not friendly to this cause are invited to call and judge for themselves, and they are assured that no pains shall be spared to render their situation agreeable.

That there has been no Public House of the kind in Hartford is spoken of with regret, whilst similar establishments exist in many of our large towns. Whether this experiment will succeed, depends on the public patronage. If it should fail, a similar attempt will not probably be again made.

This establishment will be known as the CITY COFFEE HOUSE, where travellers and inmates will be furnished with the most satisfactory accommodations. The rooms, beds, furniture, and provisions for the table will be particularly attended to. The Stables connected with the establishment are extensive, and will be attended by careful and experienced ostlers.

Pleasant accommodations will be furnished to the Members of the General Assembly, in May next. The patrons of the City Coffee House may rely at all times upon the unremitted exertions of the proprietor to merit their continued favor.

M. A. KELLOGG.

Hartford, March 26, 1833.

## ETNA INSURANCE COMPANY.

INCORPORATED for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a capital of 200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached, that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.

DIRECTORS OF THE COMPANY.

Thomas K. Brace,	Joseph Pratt,
Henry L. Ellsworth,	George Beach,
Thomas Belden,	Stephen Spencer,
Samuel Tudor,	Oliver D. Cooke,
Henry Kilbourn,	James Thomas,
Griffin Stebbins,	Denison Morgan,
Joseph Morgan,	Daniel Burgess,
Elisha Dool,	Elisha Peck,
Jesse Savage,	

THOMAS K. BRACE, Presid.

JAMES M. GOODWIN, Secretary.

Hartford, June 21.

## NEW GOODS.



J. W. DIMOCK, Merchant &amp; Co.

HAS just received from New-York, and offers for sale, a very general assortment of Cloths, Cassimeres and Vestings, comprising almost every quality and texture. Black, Green, and Mulberry Bombazine; Fancy Canton; Plaid and Striped Mole-skins; Nan-keens, Erminettes, and Crapes; and a variety of Summer Clothing; Velvets, Handkerchiefs, Gloves, Stocks, Suspenders, Bosoms, Collars, Wristbands and Tape Measures, together with every article of Trimming wanted by the trade.

SPRING FASHIONS received. All orders at home or from abroad will be promptly executed.

N. B. Particular attention paid to Cutting Custom. WANTED IMMEDIATELY, one or two Journeymen who are good workmen, to whom steady employment would be given.

April 1st, 1833.

12—Bw

## SABBATH SCHOOL TREASURY.

This Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. This Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twelve pages, 12mo. Price 50 cents per annum, in advance. If the subscribers are as numerous as heretofore each number will contain twenty-four pages.

The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward to H. J. Howland, No. 47, Cornhill, the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number.

All communications relating to the editorial concerns of this work should be addressed to the Secretary of the Massachusetts Sabbath School Union, No. 47, Cornhill, Boston.

All remittances of money or orders for the work should be addressed to the H. J. Howland, Agent of the Depository, No. 47, Cornhill, Boston.

F. J. HUNTINGTON, of this city, is agent for the above work.

## TO PRINTERS.

PHILADELPHIA PRINTING INK, warranted of good quality, (manufactured by Johnson & Durant,) constantly for sale, at Philadelphia prices, by Hartford, March 30, 1833. P. CANFIELD.

## DRY GOODS STORE &amp; CARPET WARE ROOM.

CORNER OF MAIN AND PEARL STREETS.

## JOHN OLMDIST.

WOULD respectfully inform his customers and the public, that he is now opening his full Spring supply of Staple and Fancy Dry Goods, Carpetings, and Housekeeping articles, purchased with cash since the recent reduction in duties, and Goods on hand made to conform; no pains have been spared to select Goods of the very best quality, and purchasers may rely on every article proving as represented; his assortment is now complete, and will be sold as cheap as at any other establishment in this city.

March 30.

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## New Books.

JUST RECEIVED AND FOR SALE BY

F. J. HUNTINGTON,

DOMESTIC PORTRAITURE, or the successful application of Religious Principles in the Education of Family, exemplified in the Memoirs of three deceased children of the Rev. Leigh Richmond.

NOTES, Explanatory and Practical, on the Gospel. Designed for Sunday School Teachers and Bible Classes. By Albert Barnes. 2 vols.

An Introduction to Natural Philosophy, designed as a Text Book for the use of the students in Yale College: by Denison Olmsted. A. M., Professor of Mathematics and Natural Philosophy.

Evidences of Christianity, stated in a popular manner, by the Rt. Rev. Daniel Wilson, Bishop of Calcutta: 2 vols. 12mo.

McKnight on the Epistles of St. Paul.